# ṚGVEDA DARŚANA

## VOLUME 2

## INTERPRETATIONS

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# RGVEDA DARSANA

## A SET OF THIRTEEN VOLUMES

## VOLUME TWO

Interpretations

*Vidyalankara*

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# Introduction

The need for a fresh edition of the Rg Veda was felt, as none of the extant modern editions or translations of this corpus appears to follow the traditional approach which was prevalent in the country before the advent of the English and European influences. The approach relies on Yaska's *Nirukta*, Saunaka's *Brhad-devata* and the early Bhasyas. It is characterized by a three-fold interpretation; adhi-yajna (ritualistic), adhi-daivata (theological) and adhyatma (symbolic and philosophical). It became my intention to highlight the traditional approach, when I realized that this is the only valid method available for understanding the true import of the Veda. While the first volume was introductory in nature, this volume explains in detail the significance of each of the three traditional interpretations: adhi-yajna, adhi-daivata and adhyatma. Explanations of the mantras of Rg Veda in accordance with these three interpretations will begin with the next volume.

**S. K. Ramachandra Rao**

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## CHAPTER ONE

# ADHI-YAJÑA APPROACH

अधियज्ञ

Besides Yāska's *Nirukta*, which is an unrivalled, indispensable, and unquestioned aid to understand the precise import of the Vedic corpus, there is an elaborate commentarial literature, known as the Bhāshya, which seeks to serve the same purpose. We do not know when the bhāshyas came to be written for the Vedic texts, but there are references to some of them in the early centuries of the present era. It is ironical, however, that all or most of the earlier bhāshyas were driven into oblivion by a comparatively recent work on the subject by Sāyaṇa, a South Indian who lived in the fifteenth century. This commentary cannot be called completely traditional in outlook; nor can it be said that it is brilliant or entirely convincing. But its comprehensive character is as evident as its orderliness. And it is the only work that is elaborate, and which includes all four Vedas under its cover. It follows the six Vedāngas almost meticulously while interpreting the texts. This is its claim to celebrity, despite glaring departures from the strictly traditional approach many a time, and occasional irrelevant meanderings.

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Sāyaṇa (1315-1387) was the son of Māyaṇa and Śrīmatī, and owed allegiance to the Bodhāyana-branch of Kṛshṇa-yajurveda. Besides being a profound Vedic scholar, he was also an administrator of repute and a valiant warrior. He was the regent during the reign of the infant king Sangama II, and minister of Bukka (1350-1379) and Harihara II (1379-1399), the early kings of the Vijayanagar empire. We have contemporary references to his being a hero on the battle-field ('jagad-vīrasya jāgarti kṛpāṇah sāyaṇa-prabhoh', *Alankāra-sudhā-nidhi*), and a very competent administrator ('satyam mahīm bhavati śāsati sāyaṇārye, samprāpta-bhoga-sukhinah sakalāścha lokāh', ibid.). The colophon of *Alankāra-sudhā-nidhi*, ascribed to his own authorship, describes him thus:

श्रीमत्संगमराजसकलराज्यधुरन्धरस्य
सकलविद्यानिदानभूतस्य श्रीमत्सायणाचार्यस्य

Another contemporary work *Dhātu-vṛtti* has this verse :

अस्ति श्रीसंगमक्ष्मापः पृथ्वीतलपुरन्दरः ।
तस्य मन्त्रिशिरोरत्नमस्ति मायणसायणः ॥

He studied under Vidyātīrtha (disciple of Paramātma-tīrtha), his disciple, Bhārati-tīrtha, and Śrī-kaṇṭha. The first of them is known as the author of *Rudra-praśna-bhāshya*.

He was a prolific writer, and besides the *Veda-bhāshya* he appears to have been the author of *Āyurveda-sudhānidhi* (on the Indian system of medicine),

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*Alankāra-sudhā-nidhi* (on poetics), *Purushārtha-sudhā-nidhi* (on values in life), *Karma-vipāka* (on expiations in Dharma-Śāstra) and *Dhātu-vṛtti* (on grammar). There is also a compilation of wise sayings, *Subhāshita-sudhā-nidhi*, in his name. He is also credited with having collaborated in some of the works of his brother, Mādhava, like *Parāśara-mādhavīya*, *Kāla-mādhava* and *Jaiminīya-nyāya-mālā-vistara.*

The inspiration to prepare commentaries on the Vedic corpus is said to have come from the king under whom his brother Mādhava served as a counsellor and minister, Bukka (1350-1379):

इत्युक्तो माधवार्येण वीरबुक्कमहीपतिः ।
अन्वशात् सायणाचार्यं वादार्थस्य प्रकाशने ॥

*(Taittirīya-samhitā-bhāshya)*

He is said to have started with *Taittirīya-samhitā* of *Kṛshṇa-yajurveda*, for it was his own Śākhā (the Vedic branch to which he owed allegiance) and ended up with *Atharva-veda*. His works on the Vedic corpus are as follows:

**I. Samhitās:**

1. *Taittirīya-samhitā (Kṛshṇa-yajūrveda)*
2. *Ṛgveda-samhitā*
3. *Sāma-veda-samhitā*
4. *Śukla-yajurveda-samhitā* (Kāṇva-recension)
5. *Atharva-veda*

**II Brāhmaṇas:**

1. *Taittirīya-brāhmaṇa (Kṛshṇa-yajurveda)*
2. *Aitareya-brāhmaṇa (Ṛgveda)*
3. *Tāṇḍya* (Pañcha-vimśa), (Sāma-veda)

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4. *Shaḍvimśa-brāhmaṇa* (*Sāma-veda*)
5. *Sāma-vidhāna-brāhmaṇa* (*Sāma-veda*)
6. *Ārsheya-brāhmaṇa* (*Sāma-veda*)
7. *Devatādhyāya-brāhmaṇa* (*Sāma-veda*)
8. *Vamśa-brāhmaṇa* (*Sāma-veda*)
9. *Śatapatha-brāhmaṇa* (*Śukla-yajurveda*).

**III Arāṇyakas:**

1. *Taittirīya-āraṇyaka* (*Kṛshṇa-yajūrveda*)
2. *Aitareya-āraṇyaka* (*Ṛgveda*)

**IV Upanishad:**

1. *Taittirīya-upanishad* (*Kṛshṇa-yajurveda*)
2. *Aitareya-upanishad* (*Ṛgveda*)

More important than his commentaries on the Vedic texts, however, are the prefatory essays (*bhūmikā*) he has appended to his *bhāshya* on *Ṛgveda*, *Taittirīya-samhitā*, *Sāma-veda*, *Kāṇva-samhitā* and *Atharva-veda*. In these introductions, he discusses the essential details of the Vedic corpus, like the definition of Veda, the authoritative character of the Vedic texts, the required eligibility for study, the relevance of the rituals, the non-human origin of the Veda, and relative priority of the texts. The introduction (bhūmikā) to *Ṛgveda* is most elaborate and illumining. Sāyaṇa follows here the conventional Mīmāmsā methodology of preliminarily formulating the prima facie view (Pūrva-paksha), raising doubts and objections, and countering them in the final and traditionally accepted viewpoint

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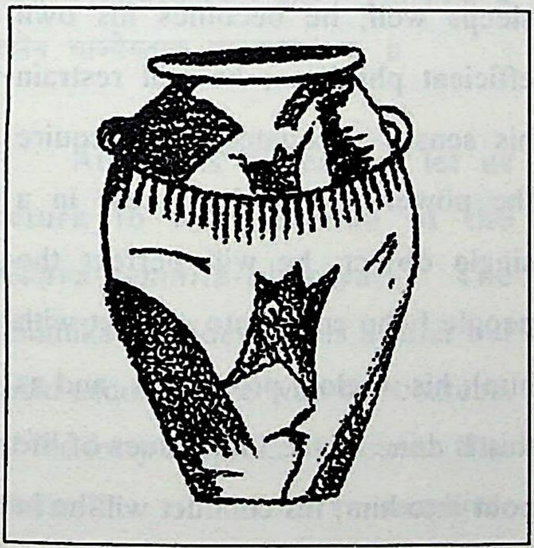
(siddhānta). He makes use of numerous adhikaraṇas of Pūrva-mīmāmsā. During the course of discussions, he points out the value of the division of the Vedic corpus into 'mantra' and 'brāhmaṇa', the utility of the Vedic study, the nature of personal study (svādhyāya) of the Vedic texts. The discussion ends with a brief but comprehensive account of the value of the six aids to Vedic study (shaḍanga, like Nirukta, Vyākaraṇa, Kalpa etc).



In the introductory essay appended to his commentary on *Taittirīya-samhitā* he briefly deals with the definition of Veda, but more importantly describes how the Vedic corpus helps one secure Dharma (Karma-Kāṇḍa) and Brahman (Jñāna-Kāṇḍa). He also deals with the model-ritual like Darśa-paurṇa-māsa and its appropriateness. The *bhūmikā* to the *Sāma-veda-bhāshya* discusses briefly the nature of mantra apropos brāhmaṇa, and more elaborately the nature and varieties of sāman-chanting. He enumerates sixty-two practical problems, after the *Pūrva-Mīmāmsā* sūtras; and brings out the value of sāman-singing in sacrifices.

In the *bhūmikā* to his commentary on the Kāṇva-recension of *Śukla-yajurveda*, he discusses in

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some detail the different approaches prevalent among mīmāmsakas with regard to the interpretation of the Vedic injunction 'svādhyāyo-dhyetavyah'. It is important to note that the expression 'sva-adhyāya' strictly means the individual or personal study of the Vedic texts; the word 'sva' here signifies ' to oneself'. It is an essential detail in what is known as 'brahma-yajña' which one is expected to perform every day without fail. This sense however is absent in the discussion that Sāyaṇa has undertaken here. It is unfortunate that this line of thought concerning 'Svādhyāya' got lost sometime previous to Sāyaṇa's days. It began to refer to the mandate that one must begin his Vedic study with ones own 'Śākhā' of the particular Veda to which he belongs.

Even in the prescription, 'svādhyāya-pravachānābhyām na pramaditavyam', the word 'svādhyāya' means only individual study. Further, the benefits accruing from svādhyāya, as recounted in *Śatapatha-brāhmaṇa* (11,5,7,1) pertain to the individual; "by 'svādhyāya' and 'pravachana' one arrives at the source of happiness, he will have his mind well disciplined; he becomes independent, and he acquires wealth day after day; he sleeps well; he becomes his own efficient physician; he will restrain his senses adequately and acquire the power to find happiness in a single object; he will perfect the people (who come into contact with him); his wisdom progresses, and as this is done all the four values of life pour into him; his conduct will be in

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consonance with his status in life; he will become celebrated; he will get respect, he will be generous, he will never be run over by any one, and he will become invincible and undaunted''

अथातः स्वाध्याय प्रशंसा। प्रिये स्वाध्यायप्रवचने भवतः । युक्तमना भवत्यपराधीनोऽहरहरर्थान् साध्यते । सुखं स्वपिति। परम चिकित्सक आत्मनो भवति। इन्द्रियसंयमश्चैकारमता च प्रज्ञावृद्धिर्यशो लोकपक्तिः।

प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति। ब्राह्मण्यं प्रतिरूपचर्यां यशो लोकपक्तिम् ॥

लोकं पच्यमानश्चतुर्भिर्धर्मैः ब्राह्मणं भुनत्तन्यर्चया च दानेन चाज्येयतया चावध्यतया च ॥

After this digression, let us return to the bhūmikā of the *Kāṇva-samhitā-bhāshya.* The bhūmikā provides for us a brief but lucid acquaintance with the contents of the forty chapters of the text. The bhūmikā of *Atharva-samhitā-bhāshya* begins with an exposition of the utility and value of this *Samhitā*, and describes the advantages of the study of this Samhitā for the priest known as brahmā in a sacrifice. There is an elaborate criticism of the Mīmāmsā school represented by Prabhākara, of the sphoṭa-vāda of the grammarians of the Sāmkhya-system, and of the Tārkika position with regard to self-validated authenticity. There also is an enumeration of the actions envisaged in this samhitā by *Kauśika-sūtra.*

It becomes very clear from these *bhūmikās* that Sāyaṇa was not only well-versed in Pūrva-mīmāmsā, but was a zealous protagoinst of this system. His reliance on several topics discussed in the *Pūrva-mīmāmsā-sūtras* has been almost complete (as

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for instance, in 'mantra-lingādhikaraṇa', 1,2,31,-3; 'artha-vādādhikaraṇa, 1,2,1-18; 'vedāpaurusheyādhikaraṇa', 1,1,27-32 etc). His favourable predisposition to both Pūrva-mīmāmsā and Uttara-mīmāmsā (vīz. Vedānta) becomes evident by his own admission (*Ṛg-bhāshya-bhumikā*, introductory verse 4; and also *Taittirīya-samhitā-bhāshya*-bhūmikā, 5)

ये पूर्वोत्तरमीमांसे ते व्याख्यायातिसंग्रहात् ।
कृपालुर्माधवाचार्यो वेदार्थं वक्तुमुद्यतः ॥

The sources for his *bhūmikās* and the *bhāshyas* were, besides the two mīmāmsās, the *brāhmaṇa* texts, the *Kalpa-sūtras*, and Vyākaraṇa (Pāṇini's) (cf. *Taittirīya samhitā-bhāshya-bhūmikā*, 6):

ब्राह्मणं कल्पसूत्रे द्वे मीमांसा व्याकृतिं तथा ।
उदाहृत्याथ तैः सर्वैर्वेदार्थः स्पष्टमीर्यते ॥

A commentary by Mudgala (around 1413-1419) on *Ṛgveda* appears to be a summary of Sāyaṇa's *bhāshya*, omitting the grammatical points that Sāyāṇa discusses rather elaborately. This author makes the following admission:

आलोच्य पूर्वभाष्यं च बह्वृचस्य समन्ततः ।
गहनं मान्यमानेन सुबोधेन समुद्धृतम् ॥
नवनीतं यथा क्षीरात् सिकतायाश्च काञ्चनम् ।
तथा समुद्धृतं सारं प्राणिनां बोधसिद्धये ॥

Sāyaṇa's commentaries are without doubt a veritable store-house of information regarding sacrificial rituals; and his sources include authors of *Nirukta*, experts in purāṇa, mythology and history (*aitihāsikas*), grammarians (*śābdikas*, principally Pāṇini), traditionalists (*sampradāya-vidah*), and knowers of self or vedāntins (*ātma-vidah*). He focusses

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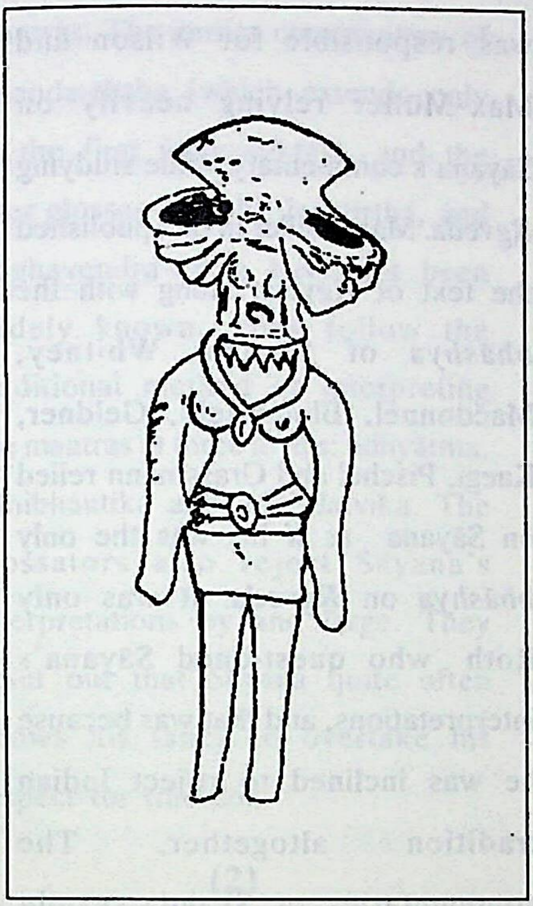

attention not only on the rituals but the deities (devatā) involved in them. He ignores to a large extent the symbolic and philosophical aspects (adhyātma) of the mantras. It may be pertinent to mention here that the traditional approach was tripartite: 'adhyātma', 'adhi-daiva' and 'adhi-yajña'. Kauśika-bhaṭṭa-Bhāskara (around 1050 A.D.), for instance, clearly states this in his bhāshya (*Jñāna-yājña-bhāshya*) on *Taittirīya-samhitā*:

अध्यात्ममधिदैवमधियज्ञं चाधिकृत्य त्रेधेमं
मन्त्रं व्याचक्षते ॥

That Sāyaṇa was proccupied with rituals and deities thereof, to the exclusion of other aspects of the Vedic corpus, was perceived by later bhāshya-kāras. Sūrya-paṇḍita, for instance, suggests that Sāyaṇa could not understand that the battles between Indra and the asuras in *Ṛgveda* were symbolic in import; that the battles mentioned in the mantras were after all internal combats within an individual was recognized in the bhāshya prepared

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by Rāvaṇa (commentator on both *Ṛgveda* and *Yajurveda*, parts of which have been published). Sūrya-paṇḍita has written glosses on *Sarvānukramaṇī*, *Ṛk-prātiśākhya*, and *Yajurveda*. He has a word of praise for the earlier Uvaṭa (around 1042 A.D.) for having incorporated both approaches in his *bhāshya* : external and mythical as well as internal and symbolic:

सायणभाष्यकारैराधिदैविकाभिप्रायेण बाह्यसंग्रामादि-
विषयो दर्शितः। रावणभाष्ये तु
अध्यात्मरीत्याऽऽभ्यन्तर-
संग्रामविषयो दर्शितः। उवटभाष्ये तूभयमपि॥

Sāyaṇa's *bhāshya* on *Ṛgveda-Samhitā* is without doubt the most erudite work on the subject that is available now. Its popularity among the Indian scholars when the Vedic studies caught the attention of European indologists around 1820 was responsible for Wilson and Max-Müller relying heavily on Sāyaṇa's commentary while studying *Ṛgveda*. Max-Müller in fact published the text of *Ṛgveda* along with the *bhāshya* of Sāyaṇa. Whitney, Macdonnel, Bloomfield, Geldner, Kaegi, Pischel and Grassmann relied on Sāyaṇa as if his was the only *bhāshya* on *Ṛgveda*. It was only Roth who questioned Sāyaṇa's interpretations, and that was because he was inclined to reject Indian tradition altogether. The commentaries of Skanda-svāmin and Venkaṭa-mādhava have sometimes been printed, but have not merited the attention they deserve; of course, they are also adhi-yājña in orientation, but they make interesting departures in ascertaining the import of several

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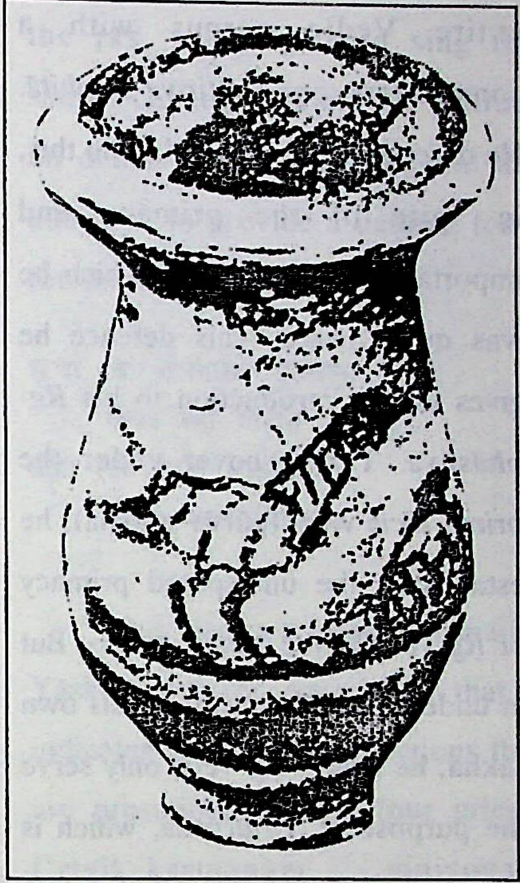
mantras. The earlier commentary of Ānanda-tīrtha (which extends only to the first forty sūktas), and the later glosses on it by Jayatīrtha, and Rāghavendra-tīrtha have not been widely known. They follow the traditional method of interpreting the mantras at three levels: adhyātma, ādhibhautika and ādhi-daivika. The glossators also reject Sāyaṇa's interpretations by and large. They point out that Sāyaṇa quite often allows his fancy to overtake his respect for tradition.



(2)

Sāyaṇa raises an issue at the beginning of his commentary on *Ṛgveda*, which is in itself rather irrelevant and trivial, but has important bearings on the ascertainment of what the essential import of the Vedic corpus is. This relates to the validity and justification of the 'adhi-yajña' or ritualistic interpretation, which he espouses. He belonged to the Taittirīya-śākhā (division) of Kṛshṇa-yajurveda, and so he felt duty-bound to begin his excercise of bhāshya-writing on the



श्रौं ह्रीं दवयनमः । श्रौं ह्रीं दवयनमः । श्रौं ह्रीं दवयनमः । श्रौं ह्रीं दवयनमः । श्रौं ह्रीं दवयनमः । श्रौं ह्रीं दवयनमः ।

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entire Vedic corpus with a commentary on *Taittirīya-samhitā*. He defends his having had to do this, in spite of the primacy and importance of *Ṛgveda*, of which he was quite aware. This defence he gives in the introduction to his *Ṛg-bhāshya*. Taking cover under the *prima facie* view (pūrva-paksha), he establishes the undisputed primacy of *Ṛg-veda* in the Vedic corpus. But in understandable loyalty to his own śākhā, he makes *Ṛg-veda* only serve the purpose of *Yajurveda*, which is obviously and entirely ritualistic in its orientation. According to him, the 'adhi-yajña' interpretation of the Ṛg-vedic mantras is the only acceptable approach.

He argued that in a sacrifical enterprise, the chief priest is the adhvaryu (the actual oblation-offering priest), and his role is augmented and supported by the hotṛ-priest (who invokes the gods, reciting Ṛgvedic hymns) and the udāgātṛ-priest (who sings the sāman hymns). The adhvaryu's affiliation is to the *Yajurveda*, which is primarily the sacrificial division of the Vedic corpus (from the root-meaning 'yajur yajateh'). His work of offering oblations to the fire is accompanied by the recital of 'stotras' and 'śastras' (from *Ṛgveda* and *Sāma-veda*. Thus the adharyu's Veda (which is incidentally also the bhāshya-kāra's śākhā) is taken up first for interpretation. And as the role of the hotṛ is next in importance, his Veda (viz. *Ṛg-veda*) is taken up subsequently. Further, as the sāman-chanting of the udgātṛ is

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largely composed of hymns from *Ṛgveda*, his Veda (viz.Sāma-veda) is then taken up. It is thus that Sāyaṇa defends the order of his commentary-writing:

आध्वर्यवस्य यज्ञेषु प्राधान्याद्व्याकृतः पुरा।
यजुर्वेदोऽथ हौत्रार्थमृग्वेदो व्याकरिष्यते॥

In the Introduction to his *Sāma-veda-bhāshya* (10-11), he says:

यज्ञं यजुभिरध्वर्युर्निर्मिमीते ततो यजुः।
व्याख्यातं प्रथमं पश्चादृचां व्याख्यानमीरितम्॥
साम्नां ऋगाश्रितत्वेन सामव्याख्याऽथ वर्ण्यते।
अनुतिष्ठासु जिज्ञासावशाद् व्याख्यानक्रमो ह्ययम्॥

Sāyaṇa cites a Ṛgvedic mantra (10,71,11) in his defence. This mantra, on which Yāska also has commented (and Sāyaṇa has referred to his comments), is said to indicate that four priests are required in a sacrificial session: the hotṛ to sing the ṛks, the udgātṛ to sing the sāman-chants, brahmā to instruct on details of the sacrifice, and the adhvaryu to provide a definite form for the sacrifice.

ऋचां त्वः पोषमास्ते पुपुष्वान्
गायत्रं त्वो गायति शक्वरीषु।
ब्रह्मा त्वो वदति जातविद्यां
यज्ञस्य मात्रां विमिमीत उ त्वः॥

This mantra is rather enigmatic. Yāska, however, says (1,8) that it indicates the different functions that are prescribed for the four priests ('ṛtvik-karmaṇām viniyogam āchashṭe') that are usually associated with the conduct of a sacrifice. There is the expression 'tvah', occuring in each of the four lines, which Yāska takes in the sense of 'ekah' (viz.one of the four priests). In the first line, it refers to the hotṛ-priest, whose

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business it is to collect the relevant ṛks form different sources (in the *Ṛk-samhitā);* in the second, it refers to the udgātṛ-priest, who sings the sāman-chants; in the third (-here the name of the priest, brahmā, is explicitly mentioned) instructs how the sacrificial session is to be conducted ('jāta-vidyām vadati'); and in the fourth, it refers to the adhvaryu-priest, who provides form for the sacrifice ('mātrām', śarīram, svarūpam; vi-mimīte, nirmimīte). Yāska also explains that the name 'adhvaryu' for the last-mentioned priest is actually 'adhvarayu', meaning one who performs the sacrifice (adhvara, which eschews violence of any sort, 'dhvaratir himsā-karma, tat-pratishedhah') (adhvaram yunakti), or one who leads in the sacrifice ('adhvarasya netā'), which according to Yāska only means one who desires to perform the sacrifice ('adhvaram kāmayata iti vā'). He gathers the other priests around him, and sets about to perform the sacrifice.

Sāyaṇa concludes that the adhvaryu is the chief of the priests, and that his specialization being

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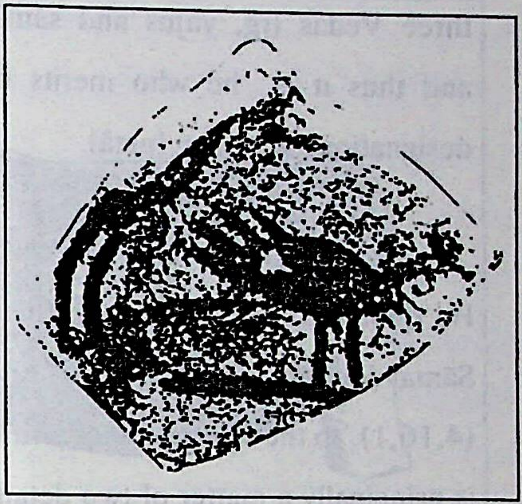
*Yajurveda. Yajūrveda* is the primary and independent veda (upajīvya), on which the other two vedas (*Ṛgveda* and *Sāmaveda*) depend. It is to be noted that Yāska's comments (which Sāyaṇa quotes for his defence) are not entirely in agreement with this view. According to Yāska, the adhvaryu is only the one who sponsors the sacrificial session (as mentioned above, netā in the sense of kāmayitā); the other priests do not become less important because of this, nor do their functions become subordinate to that of the adhvaryu. Yāska nowhere subscribes to this view which may be described as the 'adhi-yajña' approach.

Further, Yāska is convinced that mantra's proper purpose is to facilitate meditation (7,12'mantrā



mananāt'), and not to assist the adhvaryu in his job of performing a sacrifice. While commenting on the above mantra (RV, 10, 71, 11), he takes 'brahmā' as one who is acquainted with all learning ('sarva-vidyah, sarvam veditum arhati'). Because of this, he can direct the proceedings of the sacrifice at every step ('jāte jāte vidyām vadati'); he has alround experience and comprehensive competence ('brahmā parivṛḷhah śrutato brahma parivṛḷham sarvatah'). He is conversant with the

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three Vedas (ṛg, yajus and sāma), and thus it is he who merits the designation of leader (netā).

Sāyaṇa too supports this claim. He quotes from the scripture of the Sāmavedins, *Chhāndogya-upanishad* (4,16,1), to the effect that a sacrifice is principally a matter of two details, mind and speech, and that the brahmā-priest attends to the former, while the hotṛ, adhvaryu and udgātṛ priests attend to the latter:

एष एव यज्ञस्तस्य मनश्च वाक् च वर्तनी।
तयोरन्यतरां मनसा संस्करोति ब्रह्मा।
वाचा होताऽध्वर्युरुद्गाता चान्यतराम् ॥

The sacrifice to be performed well and in full, and without blemishes, must be carefully thought over in mind, before the mantras from the three Vedas are recited (Sāyaṇa : 'kṛtsno yajñah pramāda-rāhityāya manasā samyag anusandheyo, vāchā cha vedatrayokta-mantrāh paṭhanīyāh'). The three priests, representing the three vedas (hotṛ, adhvaryu and udgātṛ), will together discharge their duties covered by the detail of speech; and the brahmā priest alone will survey in his mind the whole of the sacrifice, and direct the proceedings as occasion demands. He is therefore the most competent among the priests (Sāyaṇa: 'tasmād asyāsti sāmarthyam iti')

Whatever the relative merits of the three Vedic divisions represented by the priests in the sacrificial session, Sāyaṇa takes care to point out, albeit as a pūrva-paksha, that tradition has always accorded

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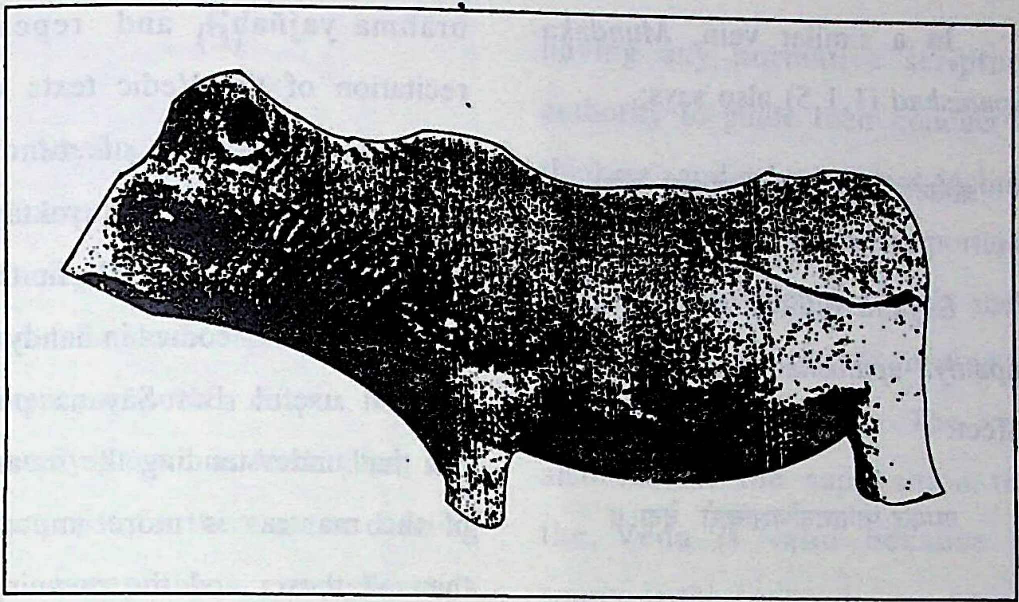

priority, primacy and importance (abhyarhitatva) to *Ṛgveda*. He quotes a mantra from *Ṛgveda* itself (10, 90, 9) where, among the Vedic divisions that were generated from the One Spirit, the Ṛks (the mantras from *Ṛgveda*) are mentioned first, followed by the sāman chants and finally by the yajus (ritualistic passages from *Yajurveda*).

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥

He also states that this is so even for the votaries of Sāmaveda (the chhandogas), and quotes from *Chhāndogya-upanishad* (7,1,2) where Nārada, while enumerating the Vedic divisions that he was conversant with, starts with *Ṛgveda* and goes on to *Yajurveda*, *Sāmaveda* and *Atharva-veda* in that order.

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं
सामवेदमाथर्वणं चतुर्थमिति॥

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In a similar vein, *Muṇḍaka-upanishad* (1,1,5) also says:

ऋग्वेदो यजुर्वेदः सामवेदोऽथर्व इति॥

Sāyaṇa quotes also *Nṛsimha-tāpanīya-upanishad* (1,2) to the same effect:

ऋग्यजुःसामाथर्वाणश्चत्वारो वेदाः॥

This primacy and importance of the *Ṛgveda*, however, is confined by Sāyaṇa to the intensive and meaningful study of Vedic texts (vedādhyayana), continuous recitation of the Vedic texts from beginning to end ('pārāyaṇa', pāram samāptim ayati gachchhati pārāyaṇa-turāyaṇeti' 5,1,72 *Siddhānta-kaumudi*, chhātra), and teaching of the Vedic texts to students ('brahma-yajña', cf. Manu, 3,70 'adhyāpanam brahma-yajñah') and repeated recitation of the Vedic texts with great concentration of mind or retention in mind ('japa', vyaktāyām vāchi, japa mānase cha). In these matters, *Ṛgveda* comes in handy and is most useful. But Sāyaṇa points out that understanding the meaning of the mantras is more important than all these; and the meaning is meant to serve the ends of sacrifice, which happens to be the theme of *Yajurveda* ('arthajñānasya tu yajñāushṭhānārthatvāt, tatra tu yajurvedasyaiva pradhānatvāt')

Sāyaṇa concludes this section by reiterating that *Yajurveda* dominates the Vedic corpus. This gives him the justification for the adhiyajña interpretation that he prefers.

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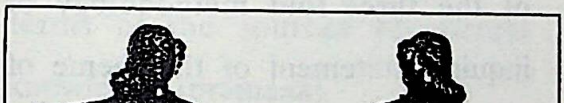
(3)

Sāyaṇa proceeds to consider the nature of the Vedic corpus, prefacing the consideration with a prima facie doubt regarding the very existence of such a corpus. What is generally known as Veda does not, in fact exist, for there are no defining and acceptable characterstics (lakshaṇa) for it, nor is there any external evidence (pramāṇa) for its existence. This view is presumably of the materialists and hedonists (the Chārvākas), who are averse to having any normative scriptural authority to guide their conduct or thinking, and who are not inclined to accept the overriding importance of 'dharma', which the Veda seeks to impose without, according to them, a rational basis. The view also rejects the supposition that the Veda is valid because its source is the godhead.



Although Sāyaṇa does not refer to the pūrva-paksha view of the Naiyāyika position (*Nyāya-sūtra*, 2, 1, 57), that the Veda lacks validity because of the incorrect statements made therein (anṛta), self-contradictions contained in it (vyāghāta), and purposeless repititions in it (punarukti), he is seen to follow the Nyāya arguments closely while not claiming to do so. He makes only an explicit statement

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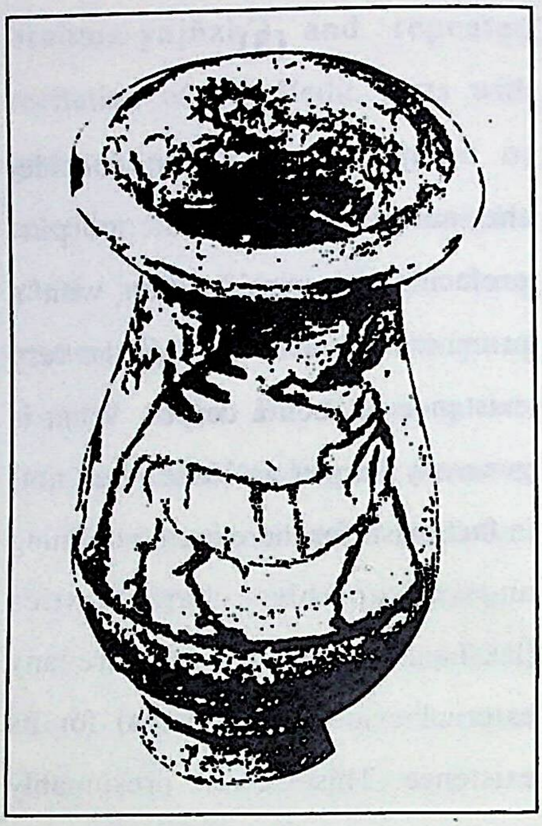
as the Nyāya position: the existence of anything can be ascertained only by being able to define it and by proferring evidences in its favour ('lakshaṇa-pramāṇābhyām hi vastu-siddhih'). The pūrva-paksha that he formulates denies the existence of Veda because it cannot be adequately defined, and because there is no rational proof as source of correct knowledge for its existence. He undertakes to rebut these charges, and to demonstrate that the Veda has been defined, and that it has convincing proofs.

We should consider here some details of the said Nyāya ('lakshaṇa-pramāṇābhyām hi vastu-siddhih') which Sāyaṇa has either presupposed or ignored. The expressions 'lakshāṇa' and 'pramāṇa' are familiar



to the students of Nyāya. They constitute the second and third steps of the three-fold methodology of inquiry: statement of the theme of discussion (uddeśa), defining it in terms of distinguishing characteristics (lakshaṇa) and critical examination in terms of pramāṇa etc. (parīkshā). The corpus designated as Veda is

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the theme here. If it cannot be defined, an inquiry into it would be impossible and purposeless. The prima facie view is that Veda has not been satisfactorily defined. It has no doubt been accepted on the basis of the Vedic texts themselves (śruti), prescriptive passages based on the Vedic texts (smṛti), and common usage of the people (loka-prasiddhi). But these cannot be accepted as valid or sufficient for defining the Veda. Even if there is some way of defining Veda, an inquiry into it would still be futile if it cannot be validated in terms of the sources of correct knowledge (pramāṇa)

Definition of what the Vedic corpus precisely is presents without doubt some difficulty, although Sāyaṇa seeks to take shelter under the definition proffered by Āpastamba's *Yajña-paribhāshā* (31) that the Veda is the name given to the aggregation of mantras and brāhmaṇas ('mantra-brāhmaṇayor veda-nāmadheyam'). The matter has already been discussed in the previous volume, while dealing with the composition of the Vedic corpus. It must be mentioned here that Vātsyāyana also sees the Vedic corpus as composed of the mantras and brāhmaṇas, (*Nyaya-sūtra* 2, 1, 62) and proceeds to establish the validity of the mantras and brāhmaṇas separately. According to the Nyāya position, Veda is valid because the proper exposition of the Vedic texts conveys meaning (2,1,61). Its meaningfulness and its ability to result in purposeful activity

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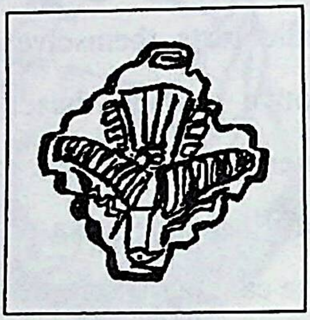
(artha-kriyā-kāritva) have not been indicated by Sāyaṇa.

Defining (lakshaṇa) is always in terms of distinguishing or differentiating the object in question from all other objects (Vātsyāyana on *Nyāya-sūtra*, 1,1,3 'uddishṭasya atattva-vyavachchhedako dharmah'). It enables one to know precisely and veridically an object (*Dīpikā*, 'padārtha-tattva-jñānam'); its purpose is to be able to distinguish this object from all other objects with which it is likely to be confused (*Nyāya-vārtika*, 1,1,14. 'sarvam hi lakshaṇam itara-padārtha-vyavachchedakam'). And a proper definition must be devoid of three possible defects which might cause this confusion: over-inclusion (ati-vyāpti), insufficient inclusion (avyāpti) and impossibility (asambhava) (Nāgeśa-bhaṭṭa's *Lakshaṇāvati*).

Sāyaṇa is seen to mention only one of these defects and in passing.



Evidence as means of correct knowledge (pramāṇa) is indispensable for the apprehension of the object or its ascertainment as such (*Nyāya-sūtra*, 2,1,18). Vātsyāyana points out that it helps one correctly to ascertain the object ('pramātā yenārtham pramiṇoti tat', 1,1,1). The expression 'correctly ascertaining' (pramīyate) also means

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'distinguishing or differentiating the object from others of the class (parichchhidyate), which is the process involved in defining (lakshaṇa). A close interrelationship between 'lakshaṇa' and 'pramāṇa' is what is to be noted here. We see this in Sāyaṇa's answers also.

He is content to define the Veda as consisting of mantras and brāhmaṇas; and does not expatiate on the point. As regards the pramāṇa, he mentions in the course of his preliminary answers to objections, included in the pūrva-paksha, that the Veda being in the nature of verbal testimony (āgama, scripture) is its defining characterstic:

प्रत्यक्षानुमानागमेषु प्रमाणविशेषेष्वन्तिमो वेद इति तल्लक्षणमिति चेत् ..... ।

His answer also includes that its validity is derived from its being useful in purposeful activity, as instrumental in generating the indirect (viz. spiritual) experience (samyak-parokshānubhava). However, he distinguishes Veda from the literature that emerges out it and derives its authority on this fact (viz. Smṛti of Manu etc.), which also answers to the two details mentioned above. Sāyaṇa adds that Veda is distinguished by being non-human in origination (apaurusheya), while the Smṛti is not so. This detail merits some consideration, especially because Sāyaṇa prefers to gloss over it.

There is in the Nyāya context (in which Sāyaṇa operates) the problem of defending the validity of Veda as the verbal testimony of a

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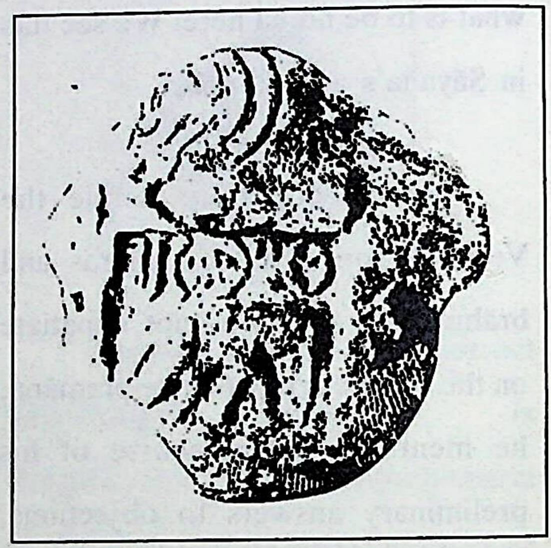
relibale authority (cf. *Nyāya-sūtra*, 2,1,68). It may be noted here that *Mitākshara* (2,22) distinguishes between verbal testimony of human origin (mānusha) and verbal testimony whose source is divine (daivika). This dichotomy became relevant to the Naiyāyikas like Udayana and Vāchaspati-miśra. Veda is valid because of its divine origin. The *Vaiśeshika-sūtra* (10,2,9) also takes this position: 'āmnāyasya tad-vachanāt prāmāṇyam'. Sāyaṇa follows this lead and suggests that Veda was created by god (parameśvara-nirmita). It is god (īśvara) that prompted Agni to bring forth *Ṛigveda*, Vāyu *Yajurveda* and Āditya *Sāmaveda* (cf. *Aitareya-brāhmaṇa*, 5,32). But god cannot be looked upon as a special form of the soul, possessed by human beings; no physical form can be ascribed to god. Nor is god possessed of a body which is subject to the laws of Karma. In this sense, Veda is valid because of its 'apaurusheyatva'.



Sāyaṇa is seen to follow the later Naiyāyikas who regarded Veda as made by god (īśvara-kṛta). But Gautama himself does not take this stand, nor his commentators Vātsyāyana or Udyotakara.

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According to Gautama, the validity of Veda depends on trustworthy speakers, (2,1,68 'tat prāmāṇyam āpta-prāmāṇyāt'). Who are the trustworthy speakers in this case? It is the seers or the ṛshis. Neither Gautama nor Vātsyāyana mentions a plurality of such speakers, who perceived the essential import of Veda and communicated it to others ('ya eva āptāh vedārthānām drashṭāraścha pravaktāraś cha'). And Praśasta-pāda who commented upon *Vaiśeshika-sūtra* (10,2,9) explicitly identified these trustworthy speakers as the seers ('āmnāyah vedah; tasya vidhātārah kartārah ye ṛshayah'). Sāyaṇa did not refer to this discussion probably because he subscribed to the later Naiyāyika view that the seers could not have composed the mantras all by themselves, and completely independent of god.

References to the validity of Veda in the Vedic corpus itself cannot, according to the pūrva-paksha, be taken as amounting to any evidence, for the validity of that corpus itself is in question. How can a man, however talented and clever, climb on his own shoulders? Sāyaṇa answers that it is so when human beings are involved. But tradition ascribes to Veda power, which is altogether unfathomed and unobstructed ('akuṇṭhitām śaktim vedasya darśayanti'). Sāyaṇa does not specify the source of this uncanny power. Apparently it is derived from being made by god (īśvara-kṛta). The power is also like the light of the sun or moon: it can illumine all other things and is also self-illuminating ('itara-vastu-pratipādakatva-vat sva-prati-pādakatvam').

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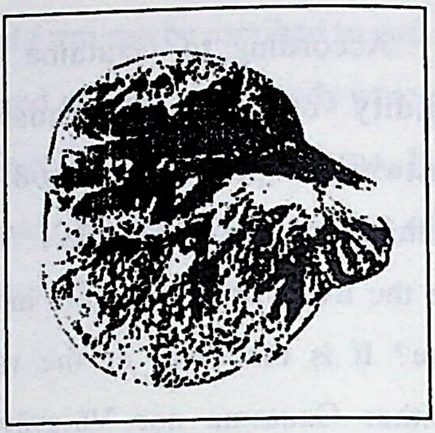
Sāyaṇa concludes that the validity of Veda is possible to be established by references in its own corpus (śruti), by references in the texts derived from this corpus (smṛti), and by popular acceptance which is derived from both these sources (loka-prasiddhi)

(4)

The discussion about the validity of Veda as a source of correct knowledge (pramāṇa) is continued. A source of correct knowledge is identified by two criteria, it must be instrumental in our getting access to complete and correct, direct and immediate personal experience (samyaganubhava-sādhana), and it must provide information that is not already got (anadhigatārtha-gantṛ).



The doubt whether some mantras in the Vedic corpus, which are apparently altogether meaningless, can really lead us to a useful and meaningful experience is voiced. Some mantras, like the one dealing with creation (RV, 10,129,5), are difficult to understand: their import can hardly be ascertained. And some mantras like those addressed to the plants, razors and stones (*Taittirīya-samhitā*, 1,2,1,1 and 1,3,13,1 *Āpastamba-gṛhya-śutra*, 1,17,8 and 1,17,9) are obviously unusual in the extreme; and suggest unnatural meanings. Some other mantras are

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contradictory in their very import, like the mantra that affirms the absolute oneness of Rudra (*Taittirīya-samhitā*, 1,8,6,1) and another mantra in the same text (4,5,11,1) speaking of thousands of Rudras. There are also some mantras which talk of things that we all know (like *Taittirīya-samhitā* 1,2,1,1 where water is asked to make moist the head, when it is being shaved by a razor). Thus the corpus that contains passages which violate the two criteria of validity mentioned above cannot reasonably be looked upon as having any validity of its own.

This is the pūrva-paksha and Sāyaṇa answers these charges. No Vedic mantra is meaningless; it is our fault if we do not care to understand the meaning thereof. Earlier authorities like Yāska have indeed explained all the mantras that are apparently obscure. Some mantras which are philosophical or esoteric in import necessarily speak in a language that initially defies our understanding; they do contain meaning, which will dawn on us when we reflect on them. They are not designed to cause confusion; they serve to highlight mystery and profundity. The mantras apparently addressed to inanimate things (like stones and razors) are really meant to refer to the deities presiding over them. When the mantras seem to talk of things familiar to us, they are in fact intended to draw our attention to the divine grace that is involved in all such operations.

Having answered briefly the objections concerning the meaning-fulness and usefulness of the

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mantras in the Vedic corpus, Sāyaṇa invokes the authority of Jaimini (author of *Pūrva-mīmāmsā-sūtra)* to show that the Vedic mantras are not devoid of import. He quotes some aphorisms from Jaimini's text (1,2,31 to 53) and explains them :

(1) तदर्थशास्त्रात् ॥

The prima facie view holds that the mantra by itself is devoid of meaning, because there is another explanatory text to provide meaning. (tad-artha-śāstra). It has been accepted that the Vedic corpus consists of mantras and brāhmaṇa-passages. It is the business of the brāhmaṇa-passages to explain the meanings of the mantras. If the mantras were by themselves meaningful, what is the purpose served by the brāhmaṇa-passages? They would be redundant and tautological. In case the mantras themselves express the meaning, what the brāhmaṇa-passages say become either meaningless or unnecessary. The more reasonable assumption is that the brāhmaṇa-passages not only elaborate and explain the meaning contained in the mantra but prescribe how the mantra has to be used in the ritual. This would suggest that the mantras are mainly meant to be merely recited.

If so, then we must accept that by the mere recitation of the mantra (without regard to its meaning) an

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'invisible' (indirect, later, abstract or spiritual) effect (adṛshṭa-prayojana) is generated. If, on the other hand, the meaning of the mantra is understood and kept in mind, then the effect or benefit generated would be of the 'visible' variety (direct, immediate or concrete) (dṛshṭa). It is the rule, however, that the invisible effect is to be sought only when the 'visible' effect is not available.

(2) वाक्यनियमात् ॥

The words in a mantra are to be recited in the very order in which they are placed in the mantra. One who recites cannot take liberties with the order of words. For instance, if the mantra has 'agnir mūrdhā' (RV,8,44,16), he should not recite 'mūrdhāgnih', although the meaning does not get altered. What does this insistence indicate? The meaning is not important in the recitation; and the only purpose of the mantra consists in its recitation (uchchāraṇa)

However, along with the unseen spiritual benefit (adṛṣhṭa) that one acquires by the recitation of the mantra, there may also be the advantage of the mantra (being meaningful) communicating a sense of import (artha-bodha). It may stand to reason that it is not only the recitation that is significiant in a mantra, but that its meaning is as important. But this elicits another objection:

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(3) बुद्धशास्त्रात् ॥

In case the mantra has a meaning and it is important, then the student would have already known it when learning it. The student when he uses the mantra while performing a ritual is not interested in the meaning as much as in reciting it. The mantra, already meaningful, will not gain in meaning when it is recited now. No one wearing a shoe would wear another shoe over it. Thus it would appear proper to say that the mantra is meant only for recitation, and not to express a meaning. The priests participating in a ritual would certainly be aware of what the mantras they recite indicate. Reciting them would then be unnecessary, unless the recitation itself has a value.

Well, the meaning of the mantra may be known priorly to the priest who recites it, but it may have been forgotten owing to some reason. Reciting it will remind the person of its meaning (buddhasyāpy arthasya vismaraṇa-parihāreṇa mantreṇa smāraṇam asti). The mantra is no doubt meaningful; and the recitation is not the only purpose served. The meaning may be brought back to the mind while reciting it.

(4) अविद्यमानवचनात् ॥

What was said above may be so, provided the mantra contained the sense of something actually present or existent. If, on the other

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hand, the mantra spoke of altogether impossible or purely fanciful things, like the creature described in RV(4,58,3), having four horns, three legs, two heads and seven hands, then of what use is such an absurd meaning? what does it remind one of?

It is to be noted, however, that this description occurs in a hymn that is addressed to Agni, who is actually present, in a ritual; and it therefore refers to Agni in a symbolic sense. Such mantras have perfectly justifiable meanings, indiacting the characteristics of existent deities in figurative language.

(5) अचेतनेऽर्थबन्धात् ॥

The mantras are actually devoid of sense especially when they are addressed to inanimate things as if they had the ability to listen to the mantra and understand the meaning thereof. There are mantras addressed to a blade of grass (*Taittirīya-samhitā*, 1,2,1,1) or to a stone (ibid,1,3,13,1); and how can such mantras be meaningful?

Sāyaṇa in answer quotes the view of Bādarāyaṇa that in such mantras, it is the deity presiding over that object (abhimāni-devatā) that is addressed, and not the object itself (*Śārīraka-mīmāmsā-sūtra*, 2,1,3). Śabara-svāmin, however, gives a different explanation. He does not accept that there are deities presiding over inanimate objects. He says that it is not reasonable to assume that the objects are capable of listening to these mantras or acting in

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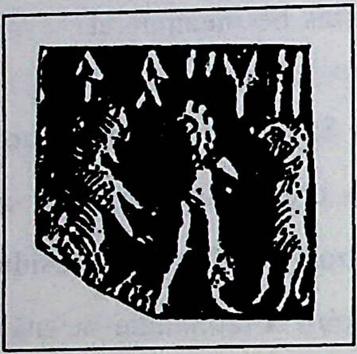
accordance with the intent of the mantras. According to him, there is no harm in admitting that the mantra is meant only for recitation ('na chāsāvachetanā śakyā pratipādayitum; ucchāraṇārthe tu naisha dosho bhavati').



(6) अर्थविप्रतिषेधात् ॥

There are some mantras where contradictory meanings are expressed, like the mantra (RV 1,89,10) where Aditi is spoken of as the upper regions (dyaus) and also as the midregion (antariksha). How could the two regions be the same? Or one mantra (*Taittirīya-samhitā*, 1,8,6,1) speaking of thousands of Rudras and also another mantra in the same text which speaks of Rudra as one. How to reconcile the two mantras? It may be easier to say that the mantras have no meanings of their own, and that the mantras are meant mainly for recitation.

This objection is answered by drawing attention to the common usage of eulogizing some benevolent person as father and mother in the same breath. How could he be both father and mother? The suggested sense is that the person combines in himself qualities or characteristics of the father as well as mother. Likewise, Aditi is described as comprehending the traits of the deities of the upper region as well as those of the mid-region. Rudra is

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described as one and also as many, because as a deity he has the power to assume many forms, although he remains one. The meaningfulness of the mantras does not get vitiated by contradictory statements such as these.

(7) स्वाध्यायवदवचनात् ॥

While the student learns to recite the mantras, he does not attend to the meanings thereof , nor does he want to communicate the meaning of the mantra to any one else. For him and at the time, the mantras are as good as being devoid of any meaning. The mantras are for him meant only for recitation. This may indeed be really so. Sāyaṇa provides an interesting illustration. A girl is pounding the grains, and a Vedic student sits close to her, learning the mantra employed while pounding the grains for some ritual (avaghāta-mantra). There is no relation whatever between the girl's act of pounding and the student's recital of the mantra. The girl could not understand the meaning of what the student was chanting; nor did she care to attend to his recital. And the student did not attend to the pounding that was going on. This would be the situation in all sacrificial sessions: mantras would be recited, and ritual-actions would be undertaken, without a necessary relation between them. The mantras are, therefore, meaningless; and their only purpose is recital.

The answer to this objection is that the illustration is not indicated here. The girl may be incapable of understanding the meaning of the

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mantra that the boy is reciting; and the purpose of the boy is only to get the mantra by heart. But the priests in a sacrifical session have the ability to understand the meaning of the mantra, and also have the desire to communicate the import of the mantra.

## (8) अविज्ञेयात् ॥

But there are many mantras in the Vedic corpus which are totally ununderstandable. For example, the mantra: 'amyak sā ta indra ṛṣhtir asme' (RV. 1,169,3) appears altogether nonsensical. Likewise, another mantra 'śṛṇyeva jarbharī turpharī tu' (RV, 10,106,6). The expressions like 'jarpharī' and 'turpharī' are merely meaningless prattles. What is the use of such mantras?

The answer is that the very purpose of treatises like *Nirukta* and *Vyākaraṇa* is to explain the meaning of such mantras, which otherwise are difficult to understand, or which appear meaningless.

## (9) अनित्यसंयोगान्मन्त्रानर्थक्यम् ॥

There are mantras which speak of a country (like Kīkaṭa in RV 3,53,14 'kim te kṛṇvanti kīkaṭeshu'), of a city (like Naichāśākha) or of a king (like Pramaganda). It is obvious that these mantras date back only to those times when that particular country, city or king was there; they cannot claim to be eternal (nitya). How then can the mantras be valid for all time? Whatever meaning they contain is but irrelevant for us.

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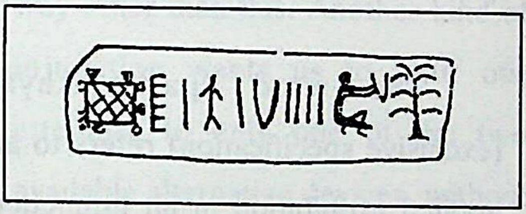
The answer to this objection is given in the next set of aphorisms. Here end the apporisms that indicate the arguments of the Pūrva-paksha *(Pūrva-mīmāmsā-sūtras,* 1,2,33 to 39). They are followed by the aphorisms that establish the traditional position (siddhānta) (1,2,40 ff).



(1) अविशिष्टस्तु वाक्यार्थः ॥

The word 'tu' (meaning but, however, on the other hand) sets the tone of rebutting all the objections raised till now. It contradicts (tu syād bhede) the argument that the only purpose of the mantra is recitation, which is productive of 'invisible' benefits (adṛshṭārtham uchchāraṇa-mātram); and that the mantra is otherwise meaningless and useless. What is sought to be established is that the mantras are meaningful.

The meaning to be elicited from the sentences incorportated in the mantras is in no way different from the meaning of the sentences in our normal transactions. There is no difference in this regard between Vedic utterances and ordinary human communications. In both, the purpose is expression (or communication) of meanings through words. Śabara-svāmin says:

तस्मादस्ति अस्य (मन्त्रस्य) प्रयोजनम्।
तच्च दृष्टम्। न शक्यमपवदितुं नार्थभिधानं
प्रयोजनमिति ॥

The mantra does have a purpose; and that purpose consists

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of the acquirement of 'seen' benefits (dṛṣhta). What is got from mere recitation of the mantra is 'invisible' benefit (adṛshṭa). What is obtained from understanding the meaning of the mantra is visible, for it is directly useful in the conduct of a ritual. It cannot be denied that the purpose of a mantra is to communicate a meaning. It stands to reason that the mantra has both invisible and visible benefits, for it is recited and also understood.

### (2) गुणार्थेन पुनः श्रुतिः ॥

This aphorism answers the objection that what occurs in the mantra is found to be repeated in the brāhmaṇa-passage related to it, thus making either the mantra or the brāhmaṇa superfluous. While the brāhmaṇa-passage may repeat the words of the mantra, it always gives directions regarding the employment of the mantra in a specific situation. The brāhmaṇa-passage is no doubt secondary in nature (guṇārtha), but it cannot be dismissed as redundant. Without it, the priest would not know how to employ the mantras.

### (3) परिसंख्या ॥

The word 'parisamkhyā' (exclusive specification) refers to an implied prohibition in an injunction (vidhi), when there are many alternatives to do something, and all but one of them are to be avoided. It is a variety of injuction.

विधिरत्यन्तमप्राप्ते नियमः पाक्षिके सति।
तत्र चान्यत्र च प्राप्ते परिसंख्येति कीर्त्यते ॥

The expression 'vidhi' (more specifically apūrva-vidhi) indicates

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that besides the procedure suggested there can be no alternative, for producing the transcendental, mysterious and hitherto nonexistent result (apūrva). For instance, the injunction that one who is desirous of svarga must perform the sacrifice known as agnishṭoma ('svarga-kāmo jyotishṭomena yajeta') precludes any way other than this. Another kind of injunction wants us to limit our attention to only one of the two available alternative devices, without however explicitly prohibiting the other. This is known as niyama-vidhi. The third variety of vidhi is 'parisamkhyā', where there are many alternatives and only one of them is indicated and others prohibited. There are, however, three possible difficulties in parisamkhyā-vidhi; abandonment of the actual intent of the scriptural text (śrutārthasya parityāga), projection of an intent not natural to the text (aśrutārtha-prakalpanā), and annulment of what is established (prāpta-bādha). One must guard against them.

(4) अर्थवादो वा ॥

The mantras are not meaningless or useless, because they may, in the alternative, explain in some manner what is enjoined (vidhi) or prohibited (nishedha). The explanatory passages (artha-vāda) must be read along with the injunctive-passages (vidhi). The explanatory passages eulogize (praśamsā), condemn (nindā), illustrate by the commendable actions of another person (parakṛti) or narrate an ancient occurrence (purākalpa), as the

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occasion demands. Such passages may employ metaphors to illustrate the attributes or qualities that are commendable (guṇa-vāda); or only restate what is well-known (anuvāda); or tell us about what cannot be ascertained by ordinary means of knowledge (viz.observation and reason; or perception and inference) (bhūtārtha-vāda).

Sāyaṇa introduces here a statement which is aphoristic in nature, made by Śabara-svāmin: 'mantrābhidhānāt'. This statement points out that it is the order of words in the mantra that makes it a mantra, and that no liberty may be taken by one who is reciting it as regards the order of words. This statement is introduced here to answer the objection raised earlier that because of this insistence, the recitation of the mantra (which is productive of invisible effect, adṛshṭa-phala) would be the only purpose of the mantra. The answer to this objection is given in the next aphorism of Jaimini:

(5) अविरुद्धं परम् ॥

The expression 'param' (the other point) refers to the pūrva-paksha-aphorism 'vākya-niyamāt' (No.2). The aphorism states that the insistence on the order of words in a mantra while it is recited is not inconsistent with the view that the mantra is meaningful. When the mantra is recited, meaning is expressed or communicated; and this helps the conduct of the sacrificial ritual. The effect here would be of the 'visible' variety (dṛshṭa), which must not be ignored. However, this

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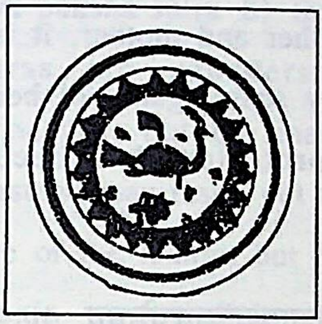
would not preclude the 'invisible' effect produced by the recitation of the mantra.



## (6) संप्रैषकर्मणो गर्हानुपलम्भः संस्कारत्वादिति ॥

The answer to the objection raised in the Pūrva-paksha aphorism No.3 is given here. It is true that the meaning of the mantra is already known to the student during the course of his study. The meaning, however, becomes absent, redundant or unneccessary when he later recites the mantra in a sacrificial session. The injunctive statement serves to remind the priest what and how he has to do. The priest's knowledge about it may be in a latent state, or may have at the moment got lost.

## (7) अभिधानेऽर्थवादः ।

The fourth pūrva-paksha aphorism ('avidyamāna-vachanāt') is answered here. When the mantra describes something in unusual terms, it is not that it speaks of a non-existent thing. It must be interpreted, not on the basis of the words used and their normal meaning, but on a symbolic level. The import is more important than the words. For instance, having four horns refers to the sacrifice which has four priests (hotṛ, adhvaryu, udgātṛ and brahmā), having three legs is symbolic of the three 'savanas' (morning, midday and evening), having two heads signifies the

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person engaged in the sacrifice (yajamāna) and his wife; seven hands are the seven varieties of chhandas (gāyatri etc.) used in reciting the mantras. The description must not be taken literally as referring to some fantastic and non-existent creature. All mantras become meaningful only when the implied sense (gauṇārtha) is understood. It is not the literal meaning of the words that becomes relevant in the mantras.

## (8) गुणादविप्रतिषेधः स्यात् ॥

The pūrva-paksha aphorism ('artha-vipratishedhāt') which raises the objection that the mantras are meaningless and useless because they contain contradictory meanings is answered here. The actual meanings of the words as commonly used or as found in a lexicon may smack of contradictions. But in a mantra, the intended sense is what matters. When, for instance, Aditi is called father and mother, it is the secondary sense (guṇa) of being a loving protector that becomes relevant.

## (9) विद्यावचनमसंयोगात् ॥

The pūrva-paksha aphorism ('svādhyāyavad-avachanāt') is answered here. It is true that the student engaged in study wants to get the mantra by heart, and does not attend to the meaning thereof; he wants neither to understand the meaning, nor to communciate the meaning to others. But then this is altogether unconnected with the sacrificial situation, where the meaning becomes relevant and useful.

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(10) सतः परमविज्ञानम् ॥

An objection was raised (pūrva-paksha-sūtra 8) that many mantras are ununderstandable ('avijñeyāt'). But the inability to understand may result not from the nature of the mantra but from the person's own deficiencies like carelessness (pramāda), indolence (ālasya) etc. The mantra has undoubtedly a meaning; if it is not apparent or easy to understand, trouble must be taken to consult Nirukta and Vyākaraṇa to shed light on the difficult words.

(11) उक्तस्यानित्यसंयोगः ॥

The answer to the objection that the mantras cannot be called meaningful or relevant for all time (nitya), because we find references in them to persons who live at some point of time, ('anitya-samyogāt mantrānarthakyam') is answered here.

Jaimini in this aphorism reminds us of the discussion that has already taken place, and the objection being answered therein (in 1,1,28 and 29). The context there was the establishment of the 'apaurusheya' nature of the Vedic corpus. There are words in the mantra which appear like names of persons, as for instance 'babara' and 'prāvāhaṇi' (*Taittirīya-samhitā*, 7,1,10,2 'babarah prāvāhaṇir akāmayata'). But the words must not be taken in the ordinary sense of names of persons; the sounds are similar, and that is all (śruti-sāmānya-mātram). The words in the mantra

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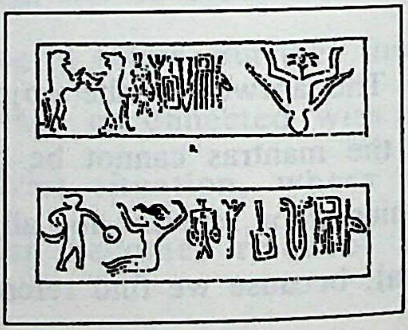
do not refer to persons, but to the deities in a secondary sense (like 'babara' denoting Vāyu making that sound, and 'prāvāhaṇi' signifying the quick breeze).

Thus, Jaimini concludes that the mantras are meant not merely for recitation, but for being employed in sacrificial situations. And so they are meaningful, and productive of 'visible' effects. Sometimes, the brāhmaṇa-passages employ some symbolic expressions (like 'āgneyī' for the mantra addressed to Agni, 'agne naya'), and they invariably refer to the meaningful mantras. When the brāhmaṇa-passage prescribes that one must approach the platform of the agnīdhra-priest reciting the 'āgneyī' ('agneyyāgnīdhram upatiṣhtheta'); and here the word 'āgneyī' means the mantra having Agni as its deity (RV 1, 189,1). This shows that the mantra is not only meaningful but useful ('lingopadeśāchcha tad-arthavattvāt', Jaimini 1,2,51). It is also necessary sometimes to alter the words of the mantra suited to the context (1,2,52, 'ūhah'). This would be unnecessary if the mantra did not have a meaning, and if it was meant only for recitation.

## (5)

Sāyaṇa having established the validity and meaningfulness of the mantra section of the Vedic corpus



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proceeds to undertake a similar exercise with regard to the brāhmaṇa-section. He begins by explaining that the brāhmaṇa-passages are of two kinds: injunctions (vidhi) and explanations (artha-vāda). He quotes the definition of Āpastamba which identifies brāhmaṇa with vidhi, and segregates arthavāda as a separate category (cf. *Āpastamba-sūtra*, 32-33):

कर्मचोदना ब्राह्मणानि। ब्राह्मणशेषोऽर्थवादः ॥

Whatever passages prompt a person to engage himself in a ritualistic action are injunctions (vidhi or brāhamaṇa-proper); and the remaining portions of the brāhmaṇa-section are arthavāda (explanations). The injunctions (vidhi) again are two-fold. One set of injunctions prompt an individual to undertake an action that he would normally (viz.otherwise) not engage himself in (apravṛtta-pravartanam). For instance, in soma-yāga, the preliminary and purificatory ritual (known as dīkshaṇīyā-iṣhṭi), involves the oblation of puroḍāśa (rīce flour boiled in milk) being offered to the twin deities Agni and Vishṇu. No one would ordinarily do this; he has to be prompted ṭo do it. The other set of injunctions help us know something which is hitherto unknown (ajñāta-jñāpanam). According to Sāyaṇa, the former set of injunctions belong to the sacrificial context (karma-kāṇḍa), whereas the latter set becomes relevant in the philosophical context (brahma-kāṇḍa).

The sacrificial context consists of several sacrifices accommodated

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in two broad groups: soma-yajña and havir-yajña. There are elaborate instructions in the brāhmaṇa portion which facilitate the complete and successful conduct of all these sacrifices; and the arthavāda-sections explain, justify and commend the performance of these rituals. There are some objections raised by the pūrva-paksha with regard to details in the brāhmaṇas which render them invalid and useless. These are answered by Sāyaṇa, who establishes that the brāhmaṇas are as valid and useful as the mantras. In doing so, he relies heavily on the *Pūrva-mīmāmsā sūtras.* The pūrva-paksha position has been stated by Jaimini as follows (1,2,1):

आम्नायस्य क्रियार्थत्वात् आनर्थक्यमतदर्थानाम्।
तस्मात् अनित्यमुच्यते॥

The Vedic corpus has its purpose only in sacrificial rites (actions) ; and whatever is in the corpus but does not serve this purpose has no meaning whatever; it is, for the same reason, called 'anitya' (viz.devoid of enduring value inasmuch as it does not prompt ritualistic action). Although they are included in the corpus which is 'apaurusheya' (having no beginning or end), their nature is not different from the works of human origin (kāvya).

Such passages in the brāhmaṇa-portions are known as 'artha-vāda', explanatory in nature. It is true that they do not, unlike the injunctive passages (vidhi), prompt any one to undertake ritualistic activities; but they cannot be dismissed as

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meaningless or as useless. They do have their own imports ('svārthe prāmāṇyam'). However, there are other objections, as formulated by Jaimini (1,2,2 to 1,2,6):

(1) शास्त्रदृष्टविरोधाच्च ॥

The explanatory passages (arthavādas) are invalid because they contradict the scriptural import (śāstra-virodha), actual experience (dṛshṭa-virodha), or both (śāstra-dṛshṭa-virodha). There are passages which explain mind as a thief, (stenam manah) and speech as a liar (vāg anṛta-vādinī). Such statements may encourage stealing and lying, which, according to the scriptures, one must avoid. This is 'śāstra-viruddha'. There is a passage in *Taittirīya-brāhmaṇa* (2,1,12) which speaks of only the smoke being seen during daytime and not fire, and of only the fire being seen during night-time and not smoke. This is contradictory to our experience (dṛshta-viruddha). Likewise, the statement in *Maitrāyaṇīya-samhitā* (1,4,11) that 'we do not know whether or not we are brāhmaṇas' contradicts common experience. There is the well-known scriptural injunction that one who is desirous of heaven should perform the sacrifice ('svarga-kāmo yajeta'). But there is another scriptural statement (*Taittirīya-samhitā*, 6,1,1,1), which doubts whether there is at all a heaven ('ko hi tad veda yady amushmin loke-sti vā na vā'). This contradicts scripture as well experience (śāstra-dṛshṭa-viruddha). Thus, the arthavāda-passages become unreliable and invalid.

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(2) तथा फलाभावात् ॥

The effects and advantages that the explanatory-passages predict are found not to materialize in our experience, which fact makes the passages unworthy of trust and invalid. For instance, there is a passage (in *Tāṇḍya-mahābrāhmaṇa*, 20,16,6) in connection with a sacrifice known as 'garga-tri-rātra-yajña' to the effect that the face of one who understands the sacrifice as indicated there ('ya evam veda') will beam with extraordinary lustre ('śobhate asya mukham'). However, one hardly has ever witnessed this. Or, another assurance that the descendents of one who performs darśa-pūrṇa-māsa rituals, reciting specific mantras in the prescribed manner, will always be opulent with plenty of corn and grains, is not found to be true in actual fact. The promised benefits belong to this life here, and concern material things, and can easily be verified. The truth of the artha-vāda passages are not borne out.

(3) अन्यार्थक्यात् ॥

If the benefits which are promised relate to the other world, then it is enough to perform one ritual like 'purṇāhuti' which is said to bring about all that one desires (*Taittirīya-brāhmaṇa* 3,8,10,5 'pūrṇāhutyā sarvān kāmān avāpnoti'); other rituals become unneccesary and superfluous. And explanatory-passages concerning these other rituals become meaningless and purposeless.

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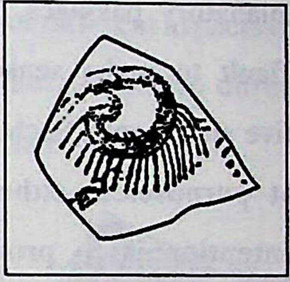
(4) अभागिप्रतिषेधात् ॥

The explanatory passages that involve prohibitions (nishedha) are not any more valid either. They sometimes involve impossible things. For instance, there is a passage in *Taittirīya-samhitā* relating to agni-chayana ritual. In it, there is a prohibition that one must not perform this ritual on earth, in the midregion and in the sky. Not performing a ritual on earth is understandable. But how can any one perform a ritual in the midregion or in the sky? The prohibition with regard to them is obviously absurd and uncalled for.

(5) अनित्यसंयोगात् ॥

Even the explanatory passages that relate to facts and historical events, like "Babara, son of Pravāhaṇa desired", are not valid, for they refer to evanescent persons and events. If we accept such passages as valid, then the very eternity and non-human origin of the Veda would be nullified.



Now these objections are answered. (1,2,7 to 18).

(1) विधिना त्वेकवाक्यत्वात्
स्तुत्यर्थेन विधीनां स्युः ॥

The explanatory passages (arthavāda) are not different in intent from the injunctions (vidhi); the two together constitute one context. The

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explanatory passages are meant only to explain what the injunctions speak about. If one accepts the validity of the injunctive passages, he cannot deny validity to the explanatory passages, which are only like another part of the same sentence. Without the explanatory passages, it would be difficult to make sense of the injunctive statements. Such passages are not purposeless either. Their main intention is to prompt and encourage people to undertake the prescribed rituals.

(2) तुल्यं च सांप्रदायिकम् ॥

It cannot be said that the combining of the explanatory passages with the injunctive propositions has been a mistaken one or erroneous. The argument that it is the injunctive statement that is important and relevant, and that therefore the explanatory passages must be ignored, or deleted, cannot stand, because tradition includes the explanatory passages also in the study, thereby making them equally relevant

(3) अप्राप्ता चानुपपत्तिः प्रयोगे हि विरोधः स्याच्छब्दार्थस्त्वप्रयोग भूतस्तस्मादुपपद्येत ॥

The argument that the explanatory statements like 'mind is a thief' ('stenam manah') would encourage one to indulge in the very acts that the scriptures prohibit, and that therefore they are invalid, cannot be sustained. Such explanations are not meant to be applied to any ritual or action contemplated; there is no statement to the effect that one who performs a ritual must be a thief.

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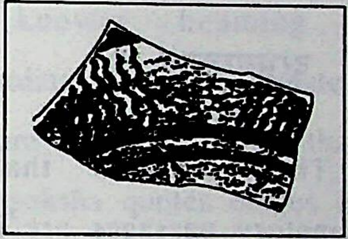
The mere presence of a word that has an undesirable connotation (like thief) does not vitiate the intended import, for it is not meant to be pratically applied.

(4) गुणवादस्तु ॥

Nor can it be said that the prescriptive statements (vidhi) and explanatory passages (arthavāda) speak of two different things, and that therefore the error of 'vaiyadhikaraṇya' (talking at cross purposes) is committed. When such difference in meaning is apparent, then the explanatory passage is to be construed as making use of some figure of speech (guṇa-vāda). When, for instance, it is said "waters pacify" ('āpo vai śāntāḥ') it is intended to mean that the plants and weeds that grow in water have also the power to pacify, and remove the troubles of one who undertakes a ritual. The explanatory passage seeks to be suggestive, and it should not be taken in its literal sense. The prescriptive statements and the explanatory passages may indeed speak of different aspects of the same thing, but not of two different things altogether.



(5) रूपात्प्रत्ययात् ॥

It would become possible, nay necessary, to ascertain the intended meaning (which however is not explicitly expressed) of the explanatory passages, by considering their similarity of form and general

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thrust. For instance, the mind has been described as a thief ('stenam manah') in an explanatory passage. The intended meaning is that the mind lies concealed in the body, even as a thief does, and does not come out in the open. The literal meaning is not to be taken. The objection of the arthavāda contradicting the śāstra is thus answered

(6) दूरभूयस्त्वात् ॥

The objection that the explanatory passages are invalid because they contradict our actual experience is now answered. The passage cited (*Taittirīya-brāhmaṇa* 2,1,12) about fire not being seen in the daytime but only smoke, does not contradict our experience; it only means that the fire was at a great distance or that the sunlight was too bright to make the fire visible.

(7) स्त्र्यपराधात्कर्तुश्च पुत्रदर्शनात् ॥

The statement in *Maitrāyaṇīya-samhitā* (1,4,11) by the priests who do not know their own identity ('na chaitad vidmo vayam brāhmaṇā vā smobrāhmaṇā vā') is explained by Jaimini and Sāyaṇa as due to the son's ignorance of his parentage owing to the illicit affairs of his mother. This will not contradict actual experiences.

(8) आकालिकेप्सा ॥

There is no doubt an uncertainty expressed in "who knows whether the other world exists or not" ('ko hi tad-veda yady-amushmim loke-sti vā na vā',

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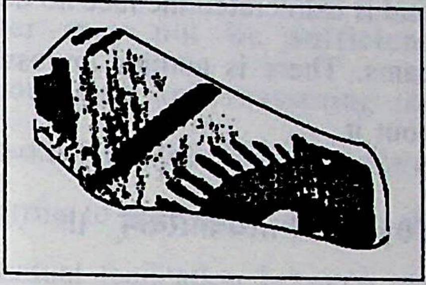
*Taittirīya-samhitā*, 6,1,1,1). But it must be noted that this is the final part of the mantra used in connection with soma-sacrifice ( prāchīna-vamśa-prakaraṇa) which refers to the construction of windows and outlets for the smoke of the sacrificial fire to escape. This speaks of the benefits here and now; whether there will be benefits hereafter or in the yonder world is of little value in this connection. The present is what matters here, and not some future (ākālika) and possible advantage. The sole intention of the part of the passage cited here is that no one can predict what can happen in the future. The existence of the other world is not thereby denied. One must also consider another sentence in the same context, which speaks of the world of gods as being hidden behind the world of human beings ('antarhito hi devaloko manushya-lokāt')



## (9) विद्याप्रशंसा ॥

The passage about the face of the knower beaming with extraordinary lustre ('sobhate asya mukham ya evam veda') that the pūrva-paksha quotes comes in the wake of the prescriptions regarding 'garga-ṛātra' ritual, and is meant to extol the merits of understanding the import of the ritual. If understanding alone can produce this effect, how much more beneficial would the actual performance be ? (kaimutika-nyāya). Further, knowledge of the

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Vedic mantras and rituals does have an impact on the mind, and when the mind is exhilerated the face no doubt beams. There is nothing impossible about it.

(10) सर्वत्रमाधिकारिकम् ॥

When a statement like "one attains all that he desires by performing pūrṇāhuti ("pūrṇāhutyā sarvān kāmān avāpnoti") is made in the explanatory section, the expression 'all' employed here does not mean really all the desires in the world without an exception, but only all the desires that are assured to be fulfilled by the performance of this particular ritual (ādhikārika). It does not even promise that all such desires would be satisfied, for there might be some lapse in the ritual, without the performer knowing it. The statement is only eulogy of the ritual, and it must be taken only in this sense, and not literally.

(11) फलस्य कर्मनिष्पत्तेस्तेषां लोकवत्परिमाणतः सारतो वा फलविशेषः स्यात् ॥

When a ritual is performed, its benefits must necessarily be told. But even as it happens in wordly transactions, the manner of performing the ritual will determine the increase or decrease in the benefits (in quantity as well as quality). Rituals are distinct with respect to the advantages that are sought; some are more advantageous and some less, some general and some specific. This distinction apart, the way the ritual is conducted also has a say in materializing the advantages, fully or partially.

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**(12) अन्त्ययोर्यथोक्तम् ॥**

The last two objections of the Pūrva-paksha have already been answered (cf. 'abhāgi-pratishedhāc cha', 1,2,5 and 'anitya-samyogāt', 1,2,6)

*Jaiminīya-nyāya-mālā* (1,2,1) summarizes the subject-matter in this section thus:

वायुर्वा इत्येवमादेरर्थवादस्य मानता ।
न विधेयेऽस्ति धर्मे किं किं वासौ तत्र विद्यते ॥
विध्यर्थवादशब्दानां मिथोऽपेक्षापरिक्षयात् ।
नास्त्येकवाक्यता धर्मे प्रामाण्यं सम्भवेत्कुतः ॥
विध्यर्थवादौ साकांक्षौ प्राशस्त्यपुरुषार्थयोः ।
तेनैकवाक्यता तस्माद्वादानां धर्ममानतेति ॥

The prescriptive statements (vidhi) and the explanatory passages (arthavāda) are interdependent: the former prompt the eligible person to acts (viz.undertake the prescribed rituals), while the latter eulogize the said acts. The former without the latter may not be sufficiently encouraging and reassuring to a person; and the latter is always referring to the former. There is thus a mutual facilitation between vidhi and arthavāda. Both are equally valid and equally purposeful.

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**(6)**

Sāyaṇa establishes in this manner the validity of the three parts

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of the Vedic corpus: mantra, vidhi and arthāvāda (the latter two constituting the brāhmaṇa), and proceeds to consider whether the Vedic corpus is like any other literary work of human imagination or creativity, or it is non-human in origin (apaurusheya). His conclusion is that the Veda is non-human in origin, and he relies on the Pūrva-mīmāmsā system to justify his position, as he does on the earlier issues. Jaimini establishes that the Veda is eternal and immutable (nitya) in eighteen aphorisms (*Pūrva-mīmāmsā-sūtra*, 1,1,6 to 1,1,23). Sāyaṇa presupposes this discussion, and continues with the consideration of the pūrva-paksha view that the Veda is after-all like any other historical or literary work (ibid., 1,1,28)

**(13) अनित्यदर्शनाच्च ॥**

A reference to this objection has already been made. The Vedic texts contain names and actions of human beings who were born and who died, as for instance 'Babara, son of Pravāhaṇa desired' (*Taittirīya samhitā*, 7,1,10,2) or 'Kusuru-binda, son of Uddālaka, desired' (ibid, 7,2,2,1). It is obvious therefore that the Veda was composed after these persons lived. How then can the Vedic corpus be eternal? Even if we ignore these references, the Vedic texts themselves are named after human beings, who could not have been eternal. We have for instance, texts described as Kāṭhaka, Taittirīya, Kauthuma etc, and the terms obviously refer to some names of persons like Kaṭha, Tittiri and Kuthuma.

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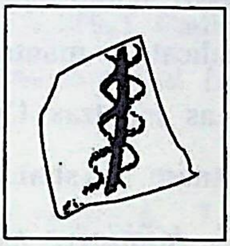
The answer to this objection is given by Jaimini in the aphorism (1,1,30):

(14) आख्या प्रवचनात् ॥



There is no doubt about association of names of human beings with some of the Vedic texts. But this does not mean that they were the authors of these texts. They were only teachers who consolidated the age-old teachings and handed them down in a lineage. The name of the teacher was given to the text which he studied assiduously, which he systematized, and which he taught (pravachana). This was introduced into the Vedic corpus when the mantras were arranged and classified, and does not form a part of the mantra or brāhmaṇa sections.

As regards the names of Babara and so on which occur in the mantras and brāhmaṇa-passages, they are only general in import; they are often words where the sound-value is important. For instance, the word 'babara' does not mean any particular person, but only refers to the wind making that noise.

(15) परं तु श्रुतिसामान्यमात्रम् ॥

When apparently nonsensical statements are made in the Vedic texts like "the plants performed the ritual" ('vanaspatayas satram āsata'), the import is to indicate the specific ritual or its relationship with the

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plants (1,1,32 'kṛte chāviniyogas syāt karmaṇas samatvāt')

The position is summarized in *Jaiminīya-nyāya-mālā* (1,1,8):

पौरुषेयं न वा वेदवाक्यं स्यात्पौरुषेयता ।
काठकादिसमाख्यानाद्वाक्याच्चान्यवाक्यवत् ॥
समाख्यानं प्रवचनाद्वाक्यत्वं तु पराहतम् ।
तत् कर्त्रनुपलम्भेन स्यात्ततोऽपौरुषेयतेति ॥

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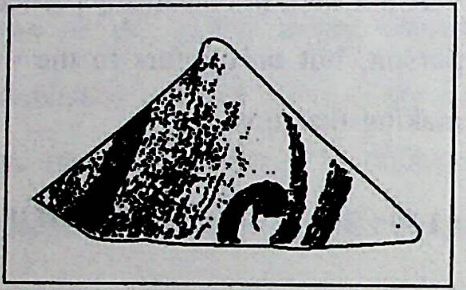

Sāyaṇa accepts the definition of Veda as a mass of literature which is eternal, immutable, valid and non-human in origin. It is, according to him, composed of mantras and brāhmaṇas. The objection that tradition does not specify what are mantras and what brāhmaṇas, is answered by Jaimini in *Pūrva-mīmāmsā-sūtra* (2,1,7th and 8th adhikaraṇas). Whatever the experts in ritual indicate as mantras are to be regarded as mantras ('yājñikānām samākhyānam lakshaṇam dosha-varjitam', *Jaiminīya-nyāya-mālā-vistara* 2,1,7); and they mean by mantra whatever informs us about the performance of a ritual (anushṭhāna-smāraka). Sāyaṇa concedes that mantras are of different kinds and have different intentions, like examples given below:

1) *Ṛgveda* 1,1,1 ('agnim īḷe') is eulogy (stuti);

2) *Vājasaneyi-samhitā,* 1,1 ('ishe tvā') is a mantra which ends in 'tvā' (tvānta);

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3) *Sāmaveda* 1,1 ·('agna āyāhi vītayi') is invitation (āmantraṇa);

4) *Taittirīya-samhitā*, 6,3,1,2 ('agnīdagnīn vihara') is a command (praisha);

5) *Ṛgveda*, 10,129,5 ('adhas svid āsīt) is philosophical (vichāra-rūpa);

6) *Taittirīya-samhitā*, 7,4,19,1 ('ambe ambālyambike') is expressive of lamentation (paridevanā)

7) *Taittirīya-samhitā*,7,4,18,2 ('pṛchchhāmi tvā param') is an inquiry or interrogation (praśna)

8) *Taittirīya-samhitā*, 7,4,18,2 ('vedim āhuh') is in the nature of an answer (uttara).

It is therefore impossible to provide a definition which is all-inclusive and satisfying in all conditions. Any attempted definition will either suffer from 'avyāpti' (insufficient inclusion) or 'ati-vyāpti' (over-inclusion). Even the all-knowing seers will not be able to ascertain each object separately and proffer a proper definition. But some definition is very necessary, for without it nothing can be known, identified or recognized ('lakshaṇena tu siddhānām antam yānti vipaśchitah'). Therefore, it is most expedient, according to Sāyaṇa, to accept as mantra whatever the learned and competent folk indicate as a mantra after due deliberation (sam-ākhyāna)

तस्मादभियुक्तानां मन्त्रोऽयमिति
समाख्यानं लक्षणम् ॥

Likewise, it is not easy, or possible, to define what a brāhmaṇa-

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passage is. The way out of this impasse is simple. The Veda consists of mantras and brāhmaṇa-passages. We have been able to define what the mantras are (as above); and it stands to reason that whatever is not a mantra, but included in the Veda, is a brāhmaṇa ('śeshe brāhmaṇa-śabdah', *Pūrva-mīmāmsā-sūtra*, 2,1,33). Nothing that is either a mantra or a brāhmaṇa can possibly be in the Veda. Sāyaṇa, however, mentions nine features which help us identify a brāhmaṇa-passage, as given by some 'ancient masters' ('kānichit pūrvair udāhaṛtam samgṛhītāni')

i) giving causes or reasons (hetu), when for instance, it is said "therefore food is prepared ('tena hy annam kriyate', *Śatapatha-brāhmaṇa*, 2,5,2,23)

ii) explaining (nirvachana), as for instance why curds have their particular property ('tad dadhno dadhitvam', *Taittirīya-samhitā*, 2,5,3,4)

iii) condemning (nindā), like māsha beans are not to be used in rituals for they do not contibute to the development of intelligence ('amedhyā vai māshāh', *ibid.* 5,1,8,1)

iv) praising (praśamsā), like 'the wind-god is the fastest' ('vāyur vai kshepishṭhā devatā', *ibid*, 2,1,1,1)

v) expressing a doubt (samśaya), like there being a doubt whether oblations are to be offered ('tad vyachikitsat juhavānīmā haushām iti', *ibid.*, 6,5,9,1)

vi) declaration or injunction (vidhi), as 'yajamānena sammitaudambarī bhavati' (*ibid.*,6,2,10,3)

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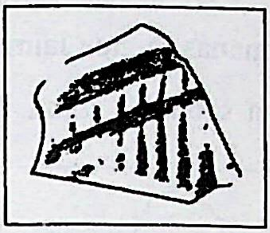
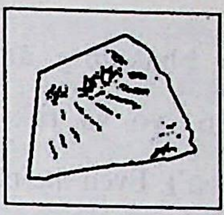


vii) narrating the act of another (para-kṛti), like 'the māsha-beans only are cooked for my sake' ('māshān eva mahyam pachanti')

viii) relating of an old occurrence (purākalpa), like 'once the brāhmaṇas got frightened' ('purā brāhmaṇā abhaishuh', *ibid.*,1,5,7,5)

ix) predicting what will happen when a particular thing is done (vyavadhāraṇa-kalpanā) like 'yāvatośvām pratigṛhṇīyāt tāvato varuṇāmś chatushkapālām nirvapet', *ibid.*, 2,3,12,1).



But the trouble arises when similar features are found in the mantra sections also; how then can we distinguish the brāhmaṇas from the mantras? It is suggested that the brāhmaṇa-passages frequently end with 'thus' (iti-karaṇa-bahulatva), and this may be an indication of a passage being a brāhmaṇa-text. But we find numerous mantras with similar usage ('ityadadā', 'ityayajathā', 'ityapacha' etc). Nor can the ending 'thus was it said' (ityāha) be a characteristic of the brāhmaṇa-passages, although we find it in many brāhmaṇas; because there are also mantras with similar ending (e.g. RV, 7,4,1,2 'rājā chidyam

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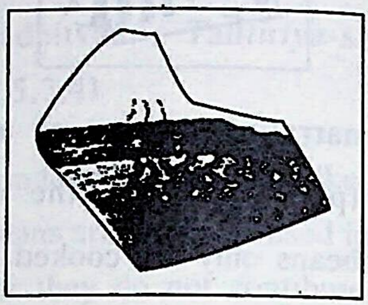
bhagam bhakshīty āha', or RV 7,104,16 'yo vā rakshāh śuchir asmīty āha'). Even the narration of a tale (ākhyāyikā-rūpa) cannot help identify a brāhmaṇa-passage; for even in the mantra portions of the Vedic corpus there are tales narrated (e.g. RV 10,10 where Yama-Yamī dialogue is narrated).

It is not right in the circumstances to say that there is no identifying mark for a brāhmaṇa-passage. We have a definition for the mantra given by Jaimini: the Vedic texts which prescribe or exhort particular rites to be undertaken ('tach chodakeshu mantrākhyā', *Pūrva-mīmāmsā-sūtra*, 2,1,32). And, there being no other texts in the Vedic corpus besides mantras and brāhmaṇas, what are not mantras are brāhmaṇas (hence Jaimini: 'śeshe brāhmaṇa-śabdah', *ibid.*, 2,1,33).



An objection can still be raised that there is a statement in *Taittirīya-āraṇyaka* (2,9 'brahma-yajña-prakaraṇa') to the effect there are in the Vedic corpus texts which are neither mantras nor brāhmaṇas but itihāsas (like 'devāsurāh samyattā āsan', *Taittirīya-samhitā* 5,3,11,1), purāṇas (like 'idam vā agre naiva kimchanāsīt', *Taittirīya-brāhmaṇa*, 2,2,9,1), kalpas (like 'iti mantrāh, kalpotha ūrdhvam, yadi balim haret', *Taittirīya-āraṇyaka*, 1,32,2), gāthās (like 'yama-gāthābhih parigāyati',

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*Taittirīya-samhitā* 5,1,8,2 agni-chayana) and nārāśamsis (eulogies of mortals)

यद्ब्राह्मणानितिहासान् पुराणानि
कल्पान् गाथा नाराशंसीः ॥

But these do not constitute so many different divisions of the Vedic corpus: they are all included in the brāhmaṇa-division.

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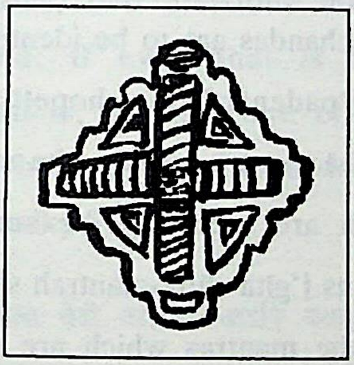

The Veda is defined as a collection of mantras and brāhmaṇas. But the mantras are distributed in three different collections, which are called Ṛk, Yajus and Sāma. Do we have any clue as to what constitutes a *ṛk*, what a *yajus* and what a *sāma*? Are not the mantras actually mixed up, making such a division unpractical? The fact that the three-fold division of the Vedic corpus is an ancient one is indicated by a reference in *Taittirīya-brāhmaṇa* (1,2,1):

अहे बुध्निय मन्त्रं मे गोपाय।
यमृषयस्त्रैविदा विदुः। ऋचः साम यजूंषि॥

The knowers of the three divisions (Rk, Yajus and Sāma) are called 'trivida'; the sages who have made a deep study of the divisions are the 'traividas'; and they are mentioned here. That this division of the mantras must be preserved and protected by the deity Ahirbudhniya

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is the import of this passage. In the background of this prayer is the fear that the mantras of the three divisions may get hopelessly mixed up, leading to confusion. This is called 'mantra-sānkarya'; the reason for this confusion is that there no established characteristics which help us to identify what a mantra of the ṛk type is, what a mantra of the yajus type is or what a mantra of the sāman type is ('tatra trividhānām ṛk-sāma-yajushām vyavasthitam lakshaṇam nāsti'). It is true that the ṛks occur in the Yajurveda-collection, some Sāma-hymns are also included in the same collection. But there is no confusion on this account, because the ṛks that occur in *Yajurveda* are identified as ṛks in that very collection (as 'for instance' the mantra 'devo vah savito' etc. which is found in *Taittirīya-brāhmaṇa* (2,3,2,5,3 is called a ṛk; 'savitryarchā'); and the sāman hymns are called by that name ('etat sāma gāyan āste', *Taittirīya-āraṇyaka,* 9,10,5). It is found that many ṛks are included in the Sāma-collection; but they are designated as ṛks (archika). But it is not right to say that there are no established features which distinguish ṛk, yajus and sāman from among themselves. The mantras which are arranged in meaningful pādas, as determined by the chhandas are to be identified as ṛks ('pādenārthena chopetā vṛtta-baddhā mantrā ṛchah'); the mantras which are meant to be sung are sāmans ('gīta-rūpa-mantṛah sāmm'); and the mantras which are neither arranged in pādas nor are meant for musical rendition, and which are in prose are yajus ('vṛtta-gīti-

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gīti-varjitatvena praśliṣhṭa-paṭhitā mantrā yajūmshi'). This identification follows Jaimini (2,1,35-37):

तेषामृग्यत्रार्थवशेन पादव्यवस्था ॥
गीतिषु सामाख्या ॥
शेषे यजुः शब्दः ॥

These are the three divisions of the Vedic corpus that are required to be studied, according to ones own intelligence and ability ('sva-prajñānusāreṇa adhyayanam') If one finds unable to study all three divisions, two divisions may be studied; if even that is found impossible, at least one of them must be studied, according to Yājñavalkya:

वेदानधीत्य वेदौ वा वेदं वाऽपि यथाक्रमम् ॥

In case of only one division being taken up for study, it should be ones own branch of Vedic learning (śākhā), the branch that has been studied by his ancestors in the lineage. This is the significance of the expression 'sva' (ones own) in the word 'svādhyāya', as incorporated in the familiar injunction: 'svādhyāyodhyetavyah' ('one must study ones own division of the Vedic corpus'). However, such study is not to be undertaken as a 'kāmya' act (which is resorted to expecting a specific benefit), but as a 'nitya' one (imperative, what must be done as a duty; and which, when not done, would result in a sin of omission, pratyavāya, but which when done, will not lead to any advantage).

There is a doubt on this point. How does one know that he must study the Veda? The injunction with

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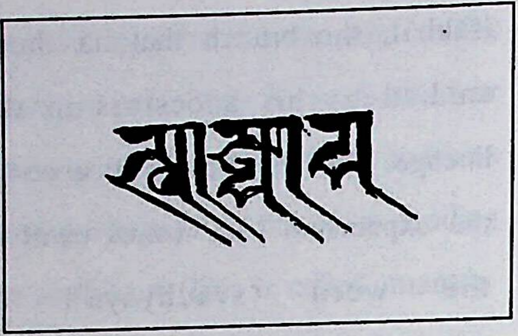

regard to the study of the Veda occurs only in the Veda; and how will one know about the injunction without studying the Veda? What then is the purpose of the injunction, for one who is already studying the Veda? Further, one will desire to study the Veda, only after knowing about the injunction with regard to the study of Veda. Is this injunction to be known first, or is the study to be undertaken first? The prevailing view is that the injunction to study the Veda must be communicated to the young boy by his parents or teachers as a command or suggestion; then the student will undertake the study.

Such study, undertaken by the young student, will involve initially learning of the mantras by rote (akshara-grahaṇa), acquisition of the text in ones memory; this would lead to a benefit which is 'visible' (dṛshṭa), an advantage here and now. This concerns the ability to recite the mantras properly, with correct intonations and accents (cf. *Purushārthānuśāsana*). This benefit is known as 'prāpti' (acquisition, obtainment); there is also a secondary benefit : enculturing the mind of the student, with facilitation of latent impressions (samskāra), according to an aphorism in the above-mentioned text:

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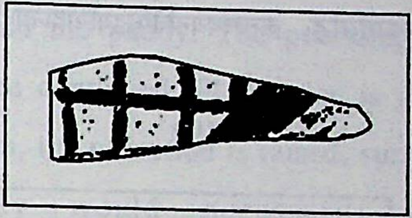
दृष्टौ प्राप्तिसंस्काराविति ॥

In this context, a prima facie view is presented: These being a specific injunction for the study of Veda, it should only be as means for some 'unseen' benefit that Veda must be studied. If the advantage sought was 'visible', then there would be no need for an injunction; one would take recourse to it of his own accord, like eating food when hungry,

अदृष्टार्था त्वधीतिर्विहितत्वादिति ॥

The 'unseen' benefit would therefore have to be imagined, like 'heaven' or supreme happiness which is still material in nature (svarga-kalpanam). And this has been accepted by the Mīmāmsakas. Further, mastery over the text and cultivation of the mind cannot be regarded as appropriate 'visible' advantages that result from the study of the Vedas ('ayukte samskāra-prāptī iti').



This objection is answered by drawing attention to the dictum that when an advantage is 'visible', some advantage which is unknown and invisible need not be projected ('dṛṣhṭe tu nādṛshṭam iti'). There are the two 'visible' benefits for the study of the Veda, already mentioned: mastery over the text (prāpti) and mental culture (samskāra). By mastery over the text, one understands the import of the texts learnt ('prāptyā arthabodhah'); and

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by mental culture is meant the ability to perform the rituals correctly and also the acquaintance with the purpose and nature of the texts:

संस्कारसिद्धिः क्रत्वध्ययनविधिद्वयोपादानादिति ॥

(9)

Now, what is meant by study of the Veda as enjoined in the injunction (adhyayana-vidhi) is taken up for consideration. The injunction involves not merely the acquisition of texts by heart but an understanding of the import thereof by discussion or examination (vichāra):

स विचारमाक्षिपेदिति ॥

This examination takes the form of Mīmāmsā. The understanding of the import of the Vedic texts is possible by taking the help of standard aids like Vyākaraṇa. But the value of mīmāmsā is not obviated, for the clarification of possible doubts must still be found, the apparent contradictions need to be reconciled, and the rational objections answered. All this is possible only by examination (vichāra).

सांगाध्ययनात्तद्भावे विचारो विरोधापनुदिति ॥

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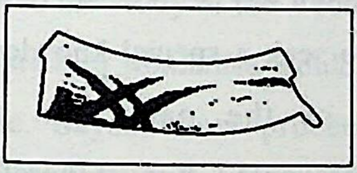
The study of the Veda is like owning a cow. One who owns a cow does so not for the idle pleasure of having a cow with him, but for the milk etc, that he gets from it. The study of the Veda must help us to perform the rituals that are enjoined therein. The mastery over the text (prāpti) must be subordinated to the main prupose of rituals which are meant to secure the welfare of the individual. This is the intention of the injunction (vidhi):

प्राप्तेस्तु गवादिवत्पुमर्थत्वाद्विधिस्तदन्त इति॥



The injunction with regard to the study of the Veda (adhyayana-vidhi) insists therefore that the study of the texts and the imports must continue until the main purpose (performance of rituals correctly) is fulfilled. This is implied in the injunction, although not explicitly stated. It is like the command to pound the paddy. The pounding is to be continued till the rice is got. Then, the objection is raised, such a study would necessarily be incomplete, for the entire Veda cannever be studied. Nor is it indicated, continues the objection. If understanding the import and its application in a ritual are the purposes of the study, the study must be confined to the particular ritual one intends undertaking; why study the texts relating to other rituals? And when some rituals are tabooed (like rājasūya for a brāhmaṇa), the study of texts relating to such rituals is a waste of time and effort, altogether uncalled for.

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Two aphorisms echo this objection:

कृत्स्नप्राप्तिर्जपार्थेति ॥ and
लोकवन्नैजो बोध इति ॥

The first aphorism points out that the student must study the entire Veda (kṛstna-prāpti), for it serves the purpose of 'japa'. The expression 'japa' involves the mastery of expressed words ('japa vyaktāyām vāchi') and mental process relating to the import thereof ('japa mānase cha' and cf. *Yoga-sūtra,* 'taj-japas tad-artha-bhāvanam'). There is also the suggestion of a mental ritual. All rituals can be performed in the mind; and the comprehensive study of Veda will help this.

If the understanding of the meaning is the import of the injunction (says the second aphorism), then it is addressed only to those who desire so, to understood, whether they are or are not eligible to undertake the rituals. Do we not, in ordinary transactions, seek only to understood the main meaning of what an expert says? Further, the rituals prescribed or suggested are many, in fact innumerable, and the individuals differ vastly in desiring the benefits of those rituals. The knowledge pertaining to the several rituals is manifold; and it is impossible for one to seek a special knowledge of each of the particular rituals ('uddeśāyogāt'). It must therefore be said that what one seeks from the study of the Veda is general knowledge (sāmānya), which must be obtained by ascertaining the total

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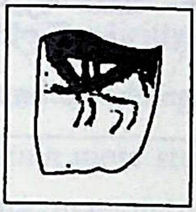
import through an inquiry into the words used:

तात्पार्यं शब्दादिति ॥



This would show the relevance of the need to acquire mastery over the words of the texts (śabdochchāraṇa), for without it, the meaning cannot be ascertained. If the ascertainment of meaning is not suggested in the injunction with regard to the study of the Veda, then the system of Mīmāmsā would be of no use. Sāyaṇa now proceeds to emphasize the value of Mīmāmsā:

विचार उत्तरविधिप्रयोक्त उपपद्यत इति ॥

When one studies the Veda along with the aids (vedānga), the injunctions which teach about rituals (kratu-bodha-vidhi) become apparent. There may be doubts about them, or objections against them; there may be contradictions. Unless these doubts are resolved, objections answered and contradictions reconciled, one can not reach conclusions and make decisions about the nature, purpose and manner of the rituals. In order to enable him to arrive at correct decisions, examination (or investigation) of the said rituals (kratu-vichāra) is indicated. This is the usefulness of Mīmāmsā. And Mīmāmsā is especially an investigation into rituals prescribed by the Vedic texts; and it examines the Vedic texts carefully in this very context. Understanding the import of the texts correctly facilitates the proper performance of rituals.

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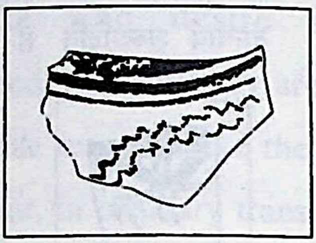
Sāyaṇa opposes the conventional view prevalent in some quarters that study of the Veda means only learning the mantras by rote, and that it does not involve an effort to understand the meaning of the mantras. He is a votary of Mīmāmsā, which system was developed in order to ascertain the precise import of the Veda. Mīmāmsā means investigation, examination, ascertainment (vichāra). And it is a system which is ritualistic in orientation (hence called 'karma-mīmāmsa'). Sāyaṇa's approach therefore is ritualistic (adhi-yajña); he argues and justifies that the Vedic mantras have relevance only in a sacrificial context. However, the sacrificial purpose will be really and fully served only when the meanings of the mantras are understood. He quotes from Patañjali's *Mahābhāshya* ('paspaśāhnika'):

ब्राह्मणेन निष्कारणो धर्मः
षडङ्गो वेदोऽध्येयो ज्ञेयश्चेति ॥



The statement enjoins that a brāhmaṇa (viz.one who is eligible to study the Veda) should, without an extraneous motive, study the Veda and understand its import, with standard aids of such study (vedānga, viz. nirukta, jyoutisha, chhandas, kalpa and śikshā). Sāyaṇa explains that the expression 'nishkāraṇa' signifies that the study of the Veda is not an act which is resorted to by one who expects a desire of his fulfilled, nor an optional act, which he may resort to only if he is inclined that way (motivated). And this applies equally to study of the Veda and

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understanding the meaning thereof ('nishkāraṇa-śabdena adhyayana-jñānayoh kāmyatvam nivāryate'). Indeed, there are authorities like Yāska who explicitly eulogize the merit of understanding the meaning, and condemn mere study (devoid of understanding):

स्थाणुरयं भारहारः किलाभू-
दधीत्य वेदं न विजानाति योऽर्थम्।
योऽर्थज्ञ इत्सकलं भद्रमश्नुते
नाकमेति ज्ञानविधूतपाप्मा ॥

(*Nirukta*, 1,18)

In the verse ('which Sāyaṇa calls a mantra, the one who only learns the Veda by rote is likened to a post which merely carries a burden placed on it (viz.without benefitting from it in any way). On the other hand, one who understands the meaning of what he has studied will get rid of all of his defilements, and reaches the supreme happiness (nāka, non-aka, where 'aka' signifies misery); he will also secure his welfare here and now. Sāyaṇa takes the word 'nāka' in the sense of heaven (svarga), which is reached by one who has been purified from his defilements, and reached only after his death ('pāpa-kshaye sati mṛtah svargam prāpnoti'). Knowledge thus secures welfare here, and bliss hereafter. It is knowledge that is indicated for eliminating the defilements, according to Sāyaṇa's explanation ('jñānena pāpakshaye sati')

Sāyaṇa later quotes a passage from *Chhāndogya-upanishad* (1,1,10) to the effect that when both the one who knows the meaning of the mantras and another who does not know, perform a ritual, what is

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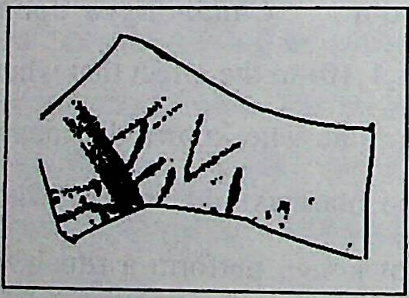
done by the one who knows is more efficacious.

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ।
नाना तु विद्या चाविद्या च ।
यदेव विद्यया करोति श्रद्धयोपनिषदा
तदेव वीर्यवत्तरं भवति ॥

Mere performance of the ritual (kevala-anushṭhāna) is here deprecated, in contrast to the performance of the ritual after fully understanding its import (vidyā-sahita-anushṭhāna). This is also the sense in which 'vidyā' and 'karma' have been contrasted in *Śatapatha-brāhmaṇa* (14,7,2,3 'vidyā-karmaṇī samanvārabhete')



Sāyaṇa makes an interesting observation: even as every mantra implies in itself the injunction (vidhi) as well as the meaning (mantrārtha), all the brāhmaṇa-passages also imply in themselves injunctions with regard to the understanding of the meaning (vedana-vidhi) ('anena nyāyena sarveshv api brāhmaṇeshu vedana-vidhayo drashṭavyāh'). This becomes interesting in the context of the confrontation between the votaries of karma and the exponents of vidyā (or jñāna). The votaries of karma naturally attach importance to the brāhmaṇa-passages, because it is in them that the rituals are prescribed and the details thereof explained. These passages are obviously and entirely ritualistic in intent. They see no purpose for the mantras other than their employment in the rituals.

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This is the position not only of the Mīmāmsakas, but also of Sāyaṇa, whose interpretation of Veda is ritual-oriented (adhi-yajña). The other group tends to disregard the brāhmaṇas on the same count; for them the Upanishads would constitute the natural culmination of the Veda, for in them the emphasis is on knowledge (jñāna or vidyā). Sāyaṇa, however, is curiously sympatheic also to the brahma-vāda of the Vedāntins. His loyalties are thus divided. His way out of this otherwise self-contradictory position is to point out to the sūtra of Jaimini (*Pūrva-mīmāmsā-sūtra*, 1,2,15 'vidyā-praśamsā') and to explain that the role of knowledge in the ritualistic situation is only to enhance the benefits of actions involved in the rituals, or to produce special advantages. He cites another sūtra of Jaimini in support of this stand (1,2,17):

फलस्य कर्मनिष्पत्तेस्तेषां लोकवत्परिमाणतः सारतो
वा फलविशेषः स्यादिति ॥

This issue is linked up with another observation, viz. that the very knowledge of the mantra is in itself sufficient to produce the benefits of the ritual. The actual performance of the ritual in that case becomes unnecessary or superfluous. Sāyaṇa quotes two verses from ancient masters in this connection, and then provides the answer, in line with his position given below:

इच्छाम्येवार्थवादत्वं वचसोऽन्यपरत्वतः ।
यथावस्त्वभिधायित्वान्न त्वभूतार्थवादता ॥१॥
इज्येते स्वर्गलोकाय दर्शादर्शौ यथा तथा ।
न त्वभूतार्थवादत्वं पापश्लोका श्रुतिर्यथा ॥२॥

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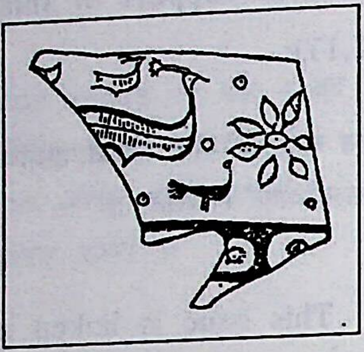
**(10)**



Towards the end of his long introduction to the *Bhāshya* on *Ṛgveda,* Sāyaṇa speaks of the traditional four-fold paradigms which make any study meaningful and valid: the subject-matter (vishaya), the purpose (prayojana), the relation (sambandha), and the eligibility for such study (adhikāra). He applies this to the Vedic study: (1) the Vedas constitute the subject-matter or topic, viz the subject-matter of the commentary that he has undertaken ('vyākhyānasya vyākhyeyo vedo vishayah'); (2) the purpose of such undertaking is to understand the import of the Vedic corpus ('tadartha-jñānam prayojanam'); (3) the relation is betwixt the original text, viz.the Veda, and the exegesis on it, viz. mīmāmsā and bhāshya (vyākhyāna-vyākhyeya-sambandhah'); and (4) the eligibility consists in the desire to obtain knowledge of the Vedic corpus ('jñānārthī chādhikārī')

Sāyaṇa recognizes that the Vedic corpus is naturally divided into two great branches: one dealing with the performance of rituals (karma-kāṇḍa) and the other with knowledge. The former is prior (pūrva), while the latter is later (uttara). Thus, the subject-matter itself is two-fold. They deal with dharma (acquisition of merit leading to total welfare through rituals) and brahma

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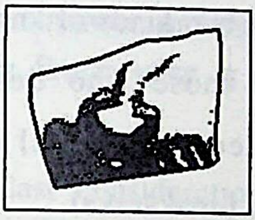
(enlightenment) respectively. A statement from *Purushārthānuśāsana* is quoted in this connection, suggesting that both alike are human values:

धर्मब्रह्मणी वेदैकवेद्ये इति ॥



The relevance of the Vedic corpus in this context is that these two values are learnt by us only by the study of this corpus, and by no other means. Of the two, Sāyaṇa's commentary concerns itself with dharma, which is the subject-matter of the Karma-kāṇḍa division. Sāyaṇa points out that in the matter of dharma, the Vedic corpus becomes the highest court of appeal (viz. authoritative, pramāṇa) because it enjoins the rituals which result in the production of dharma. This character of the Vedic passages (the prompting of actions, providing motivations and incentives) is known as 'chodanā'. Hence the statements:

चोदनैव धर्मे प्रमाणम् ॥
चोदना प्रमाणमेव ॥

Chodanā becomes necessary because dharma cannot be known by observation or inference (cf. *Pūrva-mīmāmsā-sūtra*, 1,1,4 'pratyaksham animittam vidyamāno-palambhanatvāt'). Dharma, defined as that which secures ones welfare here and liberation hereafter ('yatah abhyudaya-niśśreyasa-siddhih'), is action that must be done or knowledge of the action that must be obtained. It cannot be directly

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observed, because it does not exist in the present; it is what comes into being at a later time, as a result of the actions done. Nor can the sense-faculties apprehend it even when it comes into existence. There is nothing in it by way of aids to inference or conjecture. It is only the Veda that can tell us about it. (The same argument applies to Brahman also, which is the subject-matter of the other division of the Veda, viz.jñāna-kāṇḍa)

Sāyaṇa next takes up the question of relation between the two divisions of the Vedic texts and the topics that are dealt with in them. The relation is of the nature of the original text (pratipādya) and the dharma (and brahman) that constitutes the import thereof (pratipādaka), the two being interdependent. According to Sāyaṇa the relation further implies that the knowledge of dharma produces the knowledge of brahman (janaka-janya relation). The persons who are eligible to study the Vedas are related with the two kinds of knowledge by way of those who desire to be benefitted (upakārya) and what benefits (upakāraka).

The concluding portion of Sāyaṇa's introduction explains that a proper understanding of the Veda can only be possible by the four aids to the study (vedānga), which are described in great detail: Śikshā, Kalpa, Vyākaraṇa, Nirukta, Chhandas, and Jyautisha. They have already been explained in the first volume. Sāyaṇa also points out that

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besides these six aids, Purāṇa, Nyāya and so on which constitute the fourteen branches of learning (vidyā-sthāna) help in understanding the import of Veda (according to *Yājñavalkya-smṛti,* 1,3):

पुराणन्यायमीमांसाधर्मशास्त्रांगमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

The last consideration in the introduction relates to the aspects of eligibility in a person who chooses to undertake the Vedic study. Sāyaṇa reproduces four hymns (mantras) quoted by Yāska (*Nirukta*, 2,4) in this connection. *Manu-smṛti* also summarises these passages (2,114-115). The first of these mantras relates that the deity of Vedic learning approached the master and pleaded with him to guard her from the students who are jealous, crooked and undisciplined:

विद्या ह वै ब्राह्मणमाजगाम
गोपाय मां शेवधिष्टेऽहमस्मि ।
असूयकायानृजवेऽयताय
न मा ब्रूया वीर्यवती तथा स्याम् ॥१॥

(Manu-smṛti :
विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम्।
असूयकाय मां मा दास्तथा स्यां वीर्यवत्तमा ॥)

The deity of learning confides in the teacher that learning indeed is the best treasure that he has (śevadhi); it secures all the values in his life. He is therefore to be careful in communicating that learning. His students must be selected with caution; they must be eligible to receive the teaching. Being envious would involve egotism, self-aggrandizement, desires for material benefit, and lurking suspicions about

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others benefitting. Being crooked relates to the manner of living; it is inability or unwillingness to be straight in his dealings, even while learning. Being undisciplined concerns his non-adherence to the traditional codes of approved conduct (like the performance of the mandatory rituals). The person who is devoid of these three defects would become fit to receive the learning. Learning in that case would become eminently effective.

(2) य आतृणत्त्यवितथेन कर्णा -
वदुःखं कुर्वन्नमृतं संप्रयच्छन् ।
तं मन्येत पितरं मातरं च
तस्मै न द्रुह्येत्कतमच्च नाहेति ॥२॥

(Manu-smṛti :
उत्पादकब्रह्मदात्रोर्गरीयान् ब्रह्मदः पिता ।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥)

The teacher of the Veda who, without a break, instructs the pupil according to the latter's ability and inclination, filling his ears but not troubling his mind, and adding deathless essence to his teaching, is to be regarded by the pupil verily as his father and mother. The pupil should not hurt his teacher in any way.

(3) अध्यापिता ये गुरुं नाद्रियन्ते
विप्रा वाचा मनसा कर्मणा वा ।
यथैव ते न गुरोर्भोजनीया -
स्तथैव तान्न भुनक्ति श्रुतं तदिति ॥३॥

Those, who having received instruction from their teachers, do not hold them in high regard and honour them in word, thought and deed, will not be nourished by the instructions they have received; the scriptures they have studied will not

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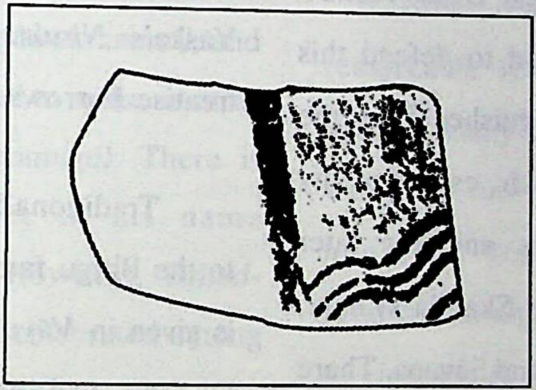
protect them. They are students only in external form, and will not benefit properly from what they study. The teaching is wasted on them.

(4) यमेव विद्याः शुचिमप्रमत्तम्
मेधाविनं ब्रह्मचर्योपपन्नम् ।
यस्ते न द्रुह्येत्कतमच्च नाह
तस्मै मा ब्रूया निधिपाय ब्रह्मन्निति ॥4॥

(Manu-smṛti :
यमेव तु शुचिं विद्यान्नियतं ब्रह्मचारिणम् ।
तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने ॥)

The deity of learning (vidyā) continues. If, however, you find a pupil who is pure in his intentions, disciplined in his conduct and intent on learning, do communicate me to him, for he will protect the treasure.



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## CHAPTER TWO

# ADHI-DAIVATA APPROACH

### (1)

अधिदैवत

This approach emphasizing the role of devatās or deities (divine presences and aids) is evident from the earliest of times. Even Yāska's *Nirukta* may be said to defend this approach, as distinguished from the adhi-yajña approach espoused by the brāhmaṇa-texts and the later commentators like Skanda-svāmin, Venkaṭa-mādhava and Sāyaṇa. There were also several devatānukramaṇīs or indeces of the divinities mentioned or eulogized in the Vedic corpus. The most significant text, however, is Śaunaka's *Bṛhad-devatā,* which, as the name itself indicates, expatiates on the involvement of devatās in the Vedic mantras. It is also the most ancient treatise, barring Yāska's *Nirukta,* from which this treatise borrows heavily.

Traditionally, Śaunaka belongs to the Bhṛgu-family, and his lineage is given in *Vāyu-purāṇa* (92, 96) as Dharma-vṛddha- Śunahotra - Gṛtsamada - Śunaka - Śaunaka. It is also mentioned that Ruru and Pramadvarā were the grandparents of Śaunaka. There is also a suggestion that Gṛtsamada was his real name,

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Śaunaka being only his designation as the offspring of Śunaka. He is said to have written extensively on the Vedic corpus, including *Ṛkprātiśākhya*, *Charaṇa-vyūha Ṛgvidhāna* and *Ṛgveda-pada-vidhāṇa*. He is credited with several Vedic indeces (anukramaṇīs), listing the metrical varieties *(Ṛkchhandānukramaṇī)*, the anuvāka-sections *(Ṛganuvākānukramaṇī)*, the seers (*Ṛgveda-ṛshyanukramaṇī)*, and the legends referred to in the mantras (*Ṛgveda-kathānukramaṇī)*. There is also a smṛti-text in his name *(Śaunaka-smṛti)*. However, *Bṛhad-devatā* is the most celebrated among his writings.

Āśvalayana was a student of Śaunaka, and he wrote his *Gṛhya-sūtra* and *Śrauta-sūtra* after studying all the works (reputedly ten in number) of Śaunaka. Kātyāyana, the author of *Sarvānukramaṇī*, *Yajurveda-kalpa-sūtra* and *Sāmaveda-upa-grantha*, was a disciple of Āśvalāyana, and teacher of the renowned Patañjali (author of *Vyākaraṇa-mahā-bhāshya* and *Yoga-sūtra)*. The date of Śaunaka has been given as earlier than 500 B.C.

*Bṛhad-devatā* is undoubtedly a remarkable text throwing valuable light on many a Vedic riddle. It is a work of one thousand and two hundred verses (śloka-metre) arranged in eight chapters, intended to correspond with the eight *ashṭaka* divisions of the Ṛgvedic corpus. The work seeks to assign the divinity or deity (devatā) for each of the hymns and the verses. There is also general discussion concerning the nature,

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number, form, power and function of the devatās. The significant contribution of the text is the methodology for interpreting the Vedic verses. There is no doubt that this work is later than Yāska's *Nirukta,* as mentioned earlier. While there are many passages in *Nirukta* which have been incorporated almost verbatim by Śaunaka in his work, and while it is also true that Śaunaka follows the guidelines provided by Yāska in interpreting the Vedic mantras, Śaunaka occasionally differs from Yāska and tries to correct the errors into which, according to him, Yāska has inadvertantly fallen (for instance in 2, 112). He not only quotes Yāska extensively (as many as twenty times), but refers to the views of several earlier authorities like Śākaṭāyana, Śāka-pūṇi, Rathītara, Aurṇavābha, Gālava, Bhāguri, Māṭhara, Śāṇḍilya, Lomakāyana and Mudgala. There is also a Śaunaka, who is repeatedly cited (in fifteen places), and there is reason to identify the citations as referring to the author's own views.

The importance of this work lies in the numerous (more than forty) ancient legends that are narrated during the course of the work, as explanations for the names, prowess and achievements of the devatās. They relate not only to the deities like Indra (6, 137-141; 4, 130-135; 4, 76-77; 6, 147-1153 etc), Agni (7, 61-81), Soma (6, 109-115), the Ṛbhus (3, 83-88), Vishṇu (6, 121-123) and the maruts (4, 46-55), but also to the Vedic seers like Atri (5, 97-103), Viśvāmitra (4,95; 4, 112-

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120; 4, 105-108), Trasadasyu (6, 51-57); Dīrghatamas (4, 11-15), Gṛtsamada (4, 65-78), Ghoshā (7, 42-48) and Apālā (6,99-106). The legends underline the need of the devatās for the human devotees, and point out how intimately the devatās transact with the human beings. The devatās in this context not only have names and forms, but are distinguished by their temperaments, moods, inclinations and powers. If the Vedic mantras are to be interpreted in terms of the devatās presiding over the hymnology (adhi-daivata), as Śaunaka proceeds to do, the legends become important.

There is also an academic interest in the matter of 'khilas' (additional or supplementary texts) included in this work. There is some

confusion with regard to the number and status of the 'khila-texts' in *Ṛgveda-samhitā*. There is reason to believe that the difference between the two recensions of the corpus, namely Bāshkala's and Śākala's, is due to these khila-texts. Bāshkala recension is said to contain some (about eight) hymns in excess of the other recension; and Śaunaka's *Bṛhad-devatā* follows the Bāshkala-recension. In *Bṛhad-devatā*, we have thirty-seven khila-passages, introduced into the Samhitā as follows (according to A.A. Macdonell, *The Bṛhad-devatā*

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*attributed to Śaunaka*, Harvard University Press 1904. Vol I Introduction).

11 after 1,73

7 at the end of the 5th Maṇḍala

1 after 6,44

18 in the 10th maṇḍala:

2 after 84

1 after 85

2 after 103

3 after 128

1 after 137

2 after 151

1 after 162

1 after 166

1 after 184

4 after 191

However, the total number of khilas in terms of mantras in the standard traditional edition has been enumerated as follows: (The number of mantras is given within brackets).

1. after 1,50 ( 3 mantras)
2. at the end of 1st maṇḍala (10)
3. after 2, 32 (8)
4. at the end of 2nd maṇḍala (6)
5. after 5,44 (1)
6. after 5, 49 (2)
7. after 5, 51 (2)
8. after 5, 84 (1)
9. at the end of 5th maṇḍala (5)
10. at the end of 5th maṇḍala (5)
11. Śrī-sūkta (29)
12. after 6,44 (3)
13. after 6,48 (2)
14. after 7,35 (6)
15. after 7,55 (12)
16. after 7,96 (1)
17. after 7, 103 (1)

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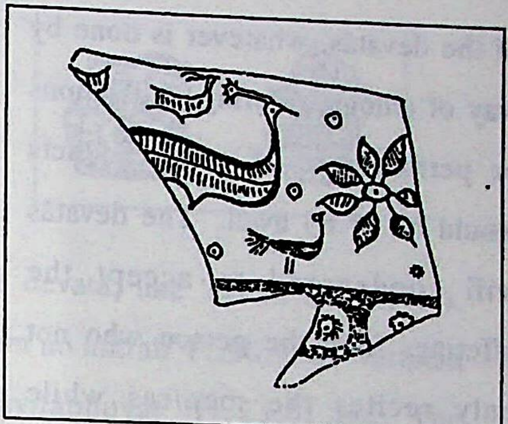
18. after 9,67 (21)
19. after 9,3,5 (2)
20. at the end of 9th maṇḍala (6)
21. after 10,9 (1)
22. after 10,75,5 (1)
23. after 10, 85 (6)
24. after 10, 103 (2)
25. after 10, 106 (1)
26. after 10, 127 Rātrī-sūktā (23)
27. after 10, 128 (11)
28. after 10, 128 (1)
29. after 10, 128 (48)

## (2)

According to Śaunaka, *Ṛgveda* is principally a book of the devatās; it is meant to enumerate, describe, eulogize and explain the devātās. One who understands correctly the hymns and verses in *Ṛgveda* will understand



the devatās, even as one who knows Yajurveda would know the essence of the ritualistic acts, and as one who understands *Sāmaveda* would know the reality (tattva) (8, 130):

ऋचो ह यो वेद स वेद देवान् ।
यजूंषि यो वेद स वेद यज्ञान् ।
सामानि यो वेद स वेद तत्त्वम् ॥

And it is important to understand aright the spirit of *Ṛgveda*, for without such understanding, the nature, significance and function of the devatās, it would still remain a mystery. Without an understanding

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of the devatās, whatever is done by way of eulogy, offering of oblations or performance of sacrificial acts would be of no avail. 'The devatās will condescend to accept the offerings from the person who not only recites the mantras while performing the prescribed acts, but knows about the devatās involved in them; and not from him who is ignorant of the devatās' (8, 131):

मन्त्राणां देवताविद्यः प्रयुंक्ते कर्म कर्हिचित् ।
जुषन्ते देवतास्तस्य हविर्नादेवताविदः ॥

Therefore, one must deliberate and settle well in his mind the nature, the name, the form, the functions and the powers of the devatās, before the offerings are made to them; the devatās must be fully visualized in ones mind (manasi samnyasya). Correct understanding of the devatās indicated in the mantras is a necessary prerequisite (8, 132):

अविज्ञानप्रदिष्टं हि हविर्नेहेत दैवतम् ।
तस्मान्मनसि सन्यस्य देवतां जुहुयाद्धविः ॥
(v.l. संन्यस्य मनसि देवतां हविर्हूयते ॥)

If this is in the context of the performance of the rituals prescribed in the brāhmaṇa-texts, it is also applicable to the study of the Vedic corpus itself. Even the person whose only interest is the understanding of the mantras (and not application of that understanding in rituals) should correctly understand the devatās of the mantras, for without this understanding, the study itself becomes incomplete and invalid. The understanding will enable him to live well here so that he is not troubled hereafter (8, 133):

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स्वाध्यायमपि योऽधीते मन्त्रदैवतविच्छुचिः ।
स सत्रसदिव स्वर्गे सत्रसद्भिरपीड्यते ॥
(v.l. सोऽमुष्मिन्लोके देवैरपीड्यते ॥)

The import of the above verse is that the knower of the devatās of the *Ṛgveda*, even if he did not engage himself in any rituals, would be honoured by those who are engaged in long and important rituals. The understanding of the devatās, in other words, is more important and more meritorious than the mere performance of rituals, provided there is also purity of living ('mantra-daivatavit śuchih')

It is, however, not easy to ascertain the specific devatās for a mantra. Śaunaka provides some guidelines for this purpose (3, 77-83). It would, of course, be a simple matter, if the mantra explicitly names

the devatā, like 'agnim īḷe' (1,1,1), 'śam no mitrah' (1,90,9) or 'varuṇah prāvitābhuvat' (1,23,6) etc. The difficulty arises when the mantra does not directly mention the devatā, or when more than one devatā is mentioned. There is a large number of mantras which present doubts and uncertainties about the precise devatā that is intended. And unless one gets the doubts cleared and uncertainties resolved, the mantra would become unfit for study or for ritualistic purposes. How then should one go about ascertaining the specific devatā? Further, the devatā may be specific to just one mantra (ṛk) in the sūkta, or even to half a mantra

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(hemistich), or a foot of the mantra (pāda). When the devatā is relevant for the entire sūkta (sūkta-bhāginī), it becomes evident by noticing the statements of objectives (artha-vādas) that are made in the mantras constituting that sūkta, the devatā that is praised incidentally (prasangena) is also recognized as such. There is no confusion in such cases (3, 53). But in a large number of mantras the devatā is to be ascertained after detailed examination (parīkshā). Śaunaka makes a definite statement (3,80):

परीक्ष्यास्तत्र देवताः ।

He also tells us how the examination has to proceed: the contents of the mantra or the sūkta, the general thrust, nature of the description, the objectives mentioned and the very wordings must be considered carefully.

(1) By examining the words used (singular, dual or plural), one may ascertain if only one devatā is mentioned, two or many. When, for instance, the descriptive word is in dual number like 'rājānā', 'ṛta-vṛdhā', it refers to the Aśvins or to Mitrā-varuṇa, even when the names of these devatās are not found in the mantra. When the words used are in plural number like 'yajatrāh', 'amṛtāh' or 'ṛtajñāh', it is to be inferred that many devatās are intended (3, 80):

शब्दानां द्वैपदादीनां द्विदैवबहुदैवतम् ॥

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(2) A devatā may not have merited description or eulogy in the mantra; but if there is somewhere a mention of the name of that devatā, even when the mention is casual, then that is the devatā that is intended (3,81):

असंस्तुतं संस्तुतवत्प्रदिष्टं दैवतं क्वचित् ।

(3) When the mantra speaks of two distinct devatās in the same context, then the two devatās must be regarded as constituting really a single devatā (as, for instance, 'indrāvishṇū', 1, 155, 1):

यत्र द्विदैवते मन्त्र एकवद्देवतोच्यते ॥

(4) If, in a mantra, several devatās are mentioned but are not eulogized together, (but praised separately), then the many devatās constitute but a single devatā, so far as the particular context is concerned (3, 82):

विभक्तस्तुति तद्विद्याद् बहुष्वबहुवच्च यत् ।

(5) It happens that there are several devatās intended when benedictions are given, technical names are recounted or major rituals are involved. Then there are obviously many devatās in the seer's mind. Even when, in such cases, two devatās are mentioned together (viz. in the dual number), one must construe that they are distinct (3,82):

अशीर्वादिषु संज्ञासु कर्मसंस्थासु देवताः ।
बह्व्यो ह बहुवत्तत्र द्विपदे यत्र संस्तुते ॥
(v.l. द्विवद् द्वौ यत्र संस्तुतौ॥)

(6) If in a mantra a weapon or vehicle is all that is mentioned, (or described), then it must be

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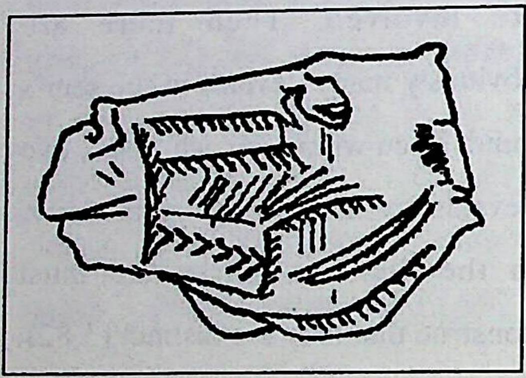
understood that the devatā who is associated characteristically with that weapon or vehicle is intended, for it is surmised that the devatā is the very soul of the weapon or vehicle (viz. the devatā can assume the form of that weapon or vehicle, (4, 143):

आयुधं वाहनं चापि स्तुतौ यस्येह दृश्यते ।
तमेव तु स्तुतं विद्यात्तस्यात्मा बहुधा हि सः ॥



We are also told that among vehicles of the devatās, there are the greenish yellow-coloured horses as the vehicles for Indra, red-coloured horses for Agni, green-coloured horses for Sūrya, an antelope for Vāyu, asses for the Aśvins, spotted deer for the maruts, and tawny cows for Ushas (ibid, 140-141).

(7) In a mantra, the specific devatā may be mentioned along with other devatās incidentally. One must carefully examine statements that are characterstically introduced, the benedictions, in technical names and the ritual acts prescribed in the mantra, to ascertain which deity is mainly intended, and which deities are mentioned merely in passing (5, 93):

आशीर्वादरूपेषु संज्ञासु कर्मसंस्थासु देवता ।
निपातभाक् लिंगवाक्यात् परीक्षेतेह मन्त्रवित् ॥

In this connection, there is another guideline given. Between the mantras and the application of those mantras (with regard to when

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the mantras have to be recited), the latter is the more important. One needs to examine the rules that are prescribed in this regard. The mantras are after all mere statements: they describe and designate.

And there is a likelihood that disagreements may arise with regard to the mantras and the application of those mantras. Although some expressions in the mantras are usually intended to convey a particular import, the context might suggest only a secondary meaning for application. Thus the descriptive expressions in a mantra are not as important as the ritualistic applications that are suggested. The devatās mentioned in the mantras meant for ritualistic application are to be taken as the primary (or mainly intended) ones and others as but secondary (5, 94-96):

मन्त्रप्रयोगमन्त्रयोः प्रयोगो बलवत्तरः ।
विधेस्तयोः परीक्षा स्यान्मन्त्रो स्युरभिधायकः ॥
तस्मात्तेन विसंवादो मन्त्राणां तद्गतानि तु।
गुणभिधायकानि स्युः संविज्ञानपदानि तु ॥
मन्त्रेषु गुणभूतेषु प्रधानेषु च कर्मसु ।
प्रधानगुणभूताः स्युर्देवता इति गम्यते ॥

The import of this passage is that the qualities attributed to the devatās in a mantra must be in consonance with the actions they are expected to undertake in a ritual sequence.

(8) It is usual for the seer of the sūkta to mention the names of the devatās at the very beginning and also at the end, but these devatās are only incidentally mentioned or as occasion necessitates. For instance, in RV 7, 4, 14 although Bhaga is the

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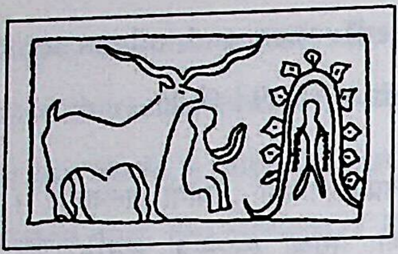

devatā of the sūkta, other devatās like Agni, Indra, Mitrāvaruṇa, Aśvins, Pūshā, Brahmaṇaspati, Soma, and Rudra are mentioned and eulogized in the beginning, and Ushas at the end (6, 171)

आदावन्ते च ऋषयः कीर्तयन्ति प्रसंगतः ।
सूक्तेऽस्मिन् देवतास्त्वन्या अन्यास्तत्र भवन्ति हि ॥

The mere mention of a devatā's name in a mantra is not sufficient evidence that the devatā is specifically intended by the seer. One must carefully consider the wordings of the mantra, the general import, and the ritual in which the mantra is indicated, before arriving at the definite knowledge concerning the principal devatā. Along with the principal (viz. intended) devatā, other devatās may be mentioned for many reasons: sharing the same realm (sālokya), sharing the same career (sāhacharya), sharing the same eulogy (samstava), belonging to the same group (gaṇa-sthāna) (like maruts, viśvedevas, vasus, rudras and ādityas) or sharing the same atributes (bhakti) (5, 172):

सालोक्यात्साहचर्याद्वा संस्तवादथ वा पुनः ।
गणस्थानाद् भक्तितो वा कीर्त्यन्तेऽन्यास्तु देवताः ॥

(9) Some sūktas are known as 'pṛthak-karma-stutis', because they eulogize the devatās by their very acts which suggest their prowess, compassion or skill: actions are here separately praised. An instance is the sūkta addressed to the Viśve-devas (6, 70):

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स्तुताः कर्मगुणैः स्वैस्वैर्देवता यत्र यत्र तु।
पृथक्कर्मस्तुतिर्नाम वैश्वदेवं तदेव तु ॥

(10) If in a sūkta, the devatā is not explicitly named, then the devatā must be inferred by the actions done (or by the rituals indicated) (7, 16):

मन्त्रेषु ह्यनिरुक्तेषु देवतां कर्मतो वदेत् ॥

If neither the mantra nor the action (or rituals indicated), gives any clue to the supposition of a particular devatā, then it should be understood that 'Prajāpati' is the devatā intended (7, 17):

मन्त्रतः कर्मतश्चैव प्रजापतिरसम्भवे ॥

Prajāpati is identified with Sūrya and Agni (1,62) and described as the source of whatever is and whatever is not, the imperishable, and the object of all Vedic utterances, verily the Brahman (1, 62).

(11) In the sūktas described as 'bhāva-vṛtta' (evolutional in intent, describing the seer's own psychological expansion as the all-pervading spirit), the seer himself is to be understood as the devatā. An instance given in the text is RV 10, 130 'yo yajña') (8,46).

(12) Quite frequently, the devatā of the sūkta happens to receive most of the praise and adoration; and the principal devatā is easily identified in this manner (8,99):

प्रधानमुक्तं किल देवता याः
सूक्तभाजः सर्वदा शौनकेन ॥

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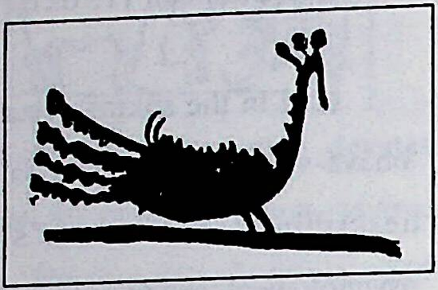
(3)



The difficulty in ascertaining correctly the specific devatā for a mantra or sūkta is due to the fact that no mantra is accesible directly to one who is not himself a seer. Śaunaka says (8,129):

न प्रत्यक्षमनृषेरस्ति मन्त्रम् ॥

The mantra-devatā has therefore to be determined only indirectly. And in doing so, tradition offers help. Tradition insists that one who desires to ascertain the devatā of a mantra (for without such ascertainment, the study or the application of that mantra to a ritual would be of no value) should develop powers of mental concentration, cultivate the necessary competence, have recourse to perfect discipline over oneself, employ sharp intelligence, become learned and well-informed in many branches of knowledge, practice austerities and submit to the injunctions and prescriptions of traditional texts and masters (8, 130):

योगेन दाक्ष्येण दमेन बुद्ध्या बाहुश्रुत्येन
तपसा नियोगैः ।
उपास्यास्ता कृत्स्नशो देवता ....

By understanding the devatā is meant not merely intellectually recognizing the intended divinity or deity, but being entirely devoted to it, approaching it in right earnest ('upāsyāh kṛtsnaśah'). To enable one

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to accomplish this, yoga is indicated. And yoga here means concentration, from the root 'yuj samādhau' (Pāṇini, *Dhātu-pāṭha* 4, 68 'samyag-ādhīyate chittam'; 'ekāgrīkriyate yasmin' or 'yena'). It is only in this state of concentrated awareness that the devatā can be visualized. Competence (dākshya) is ability to create the mental image of the devatā intended in the mantra. While such ability is no doubt mental (being in nature creative imagination), it transcends the normal mind and its spatio-temporal limitations. Self-discipline (dama) involves control not only over the sense-faculties but also over the mental proclivities determined by the sense-functions. The import is that one who would understand the devatās of the mantras must free himself from the habits and erratic tendencies of mind and body. The intelligence (buddhi) that can help in this context is of the higher nature, inclining more towards pure awareness of the formless spirit than in the direction of conceptions and abstractions. Wide learning (bāhu-śrutya) opens ones mind, and frees it from prejudices and predispositions. Austerity (tapas) is that which distinguishes a sage or seer, and unless one shares this feature he will not appreciate or understand the real purport of the mantra (visualized by the seer). The injunctions (niyoga) in this context refers to tradition. The mantras can be fully cognized only with the help of the brāhmaṇa-texts, the Mīmāmsā-nyāyas and the Nirukta-explanations.

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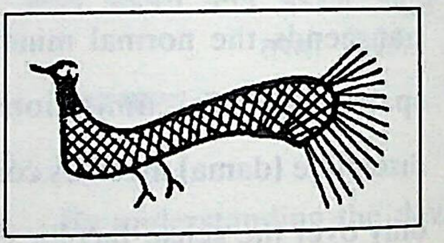
One should not rely on his own conjectures and assumptions, nor on his own intelligence and skill.

The words of the mantra are significant inasmuch as they are the expressions of the seer's visions. We have access to the devatās of the mantras only through those words; the devatās are otherwise unmanifest or non-existent. Śaunaka concludes his work by drawing attention to the fact that the study of the mantras (for whatever purpose) involves reading of the mantra-text with careful attention to the grammatical details of word-formation. Whether or not there is evidence for an interpretation in the brāhmaṇa-texts or the Mīmāmsā-canons, one must discern the matter seriously within himself, and ascertain the meaning of the mantra as well as the devatā that is intended, in the light of his own intuition (8, 139):

अधारं वाप्यनाधारं विविच्यात्मानमात्मनि ।
ईक्षमाणो ह्युभौ सन्धिमृचो दैवतवित्पठेत् ॥

There is a variant reading for the first half of the first line of this verse (given in A.A. Macdonell, op.cit., Vol-II, p.333), which is interesting:

आत्मानं त्वात्मनाधारं विविच्यात्मानमात्मनि ।



There is a self (transcendental to the body-mind complex) which is the support for the self (phenomenal, transactional, ego-object). It is described elsewhere (1,62) as the

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source of both being and becoming, the very Brahman imperishable and eternal, and this is said to be the real import of Vedic speech.

असतश्च सतश्चैव योनिरेषा प्रजापतिः ।
यदक्षरं च वाच्यं च यथैतद् ब्रह्म शाश्वतम् ॥

The expression 'vāchyam' in this verse is significant. The Brahman is no doubt beyond speech (that is to say, normal speech) and thought (that is to say, empirical and pragmatic thought). But Vedic speech is very different from ordinary speech; and the intended devatās are very different from what can be normally conjured up. The mantra as Vedic speech is the intuitive vision of the seer that spans across the present, the past and the future, and goes beyond the limitations of space and time. It is not the offshoot of the body-mind complex that is the human constitution. It is an expression of transcendence; the reality experienced here is not the little self (that is identified with the ego), but the self that is both immanent in all beings and transcendental. This self is hidden in every creature; it requires discernment ('vivichya') to witness the Self that is in oneself ('ātmānam ātmani'). The last verse in Śaunaka's book emphasizes this point:

स ब्रह्मामृतमत्यन्तं योनिं सदसतोर्ध्रुवम् ।
महच्चाणु च विश्वेशं विशति ज्योतिरुत्तमम् ॥

The title of the work *Bṛhad-devatā* may indeed refer to 'brahma' (which is 'bṛhad', 'bṛhmaṇatvāt', and also 'devatā', 'dyotanatvāt') which is not only all-pervasive (bṛhad), but light supreme (devatā). The Brahman

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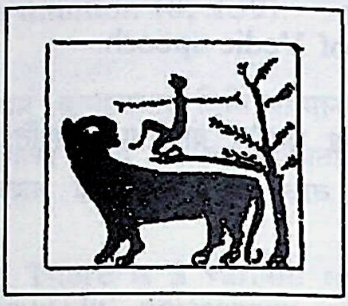
is the supreme devatā, and all the other devatās intended in the mantras are but aspects thereof. This Brahman is immortal (or nectarine) in its nature, unending in its impact, and the sure and firm source alike for what is (present) and what is not (past and future). It is everything ('viśvam'), for it lords over everything ('viśveśam'), great or small. It is itself greater than the greatest and smaller than the smallest. And it is light, supreme and ultimate. One who rightly understands the devatā-principle in *Ṛgveda* would enter into this very light ('viśati'), so that he would never come out of it at any time or in any condition ('samviśati').



Śaunaka is also quite candid in protesting against the mantras being exploited for purposes of ones livelihood. The mantras are meant for the most part to understand the true import of Vedic canon so that it may light ones way to the Supreme Spirit (the Brahman, who is really the bṛhad-devatā) (7, 110):

जीवानार्थं प्रयोगस्तु मन्त्राणां प्रतिषिध्यते ।
वेदतत्त्वार्थविज्ञानं प्रायेणात्र हि दृश्यते ॥

*Ṛgveda,* in other words, is in its real sense a book of knowledge, and not a manual to help rituals.

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Śaunaka's thesis that Brahmā (viz- the devatā form of brahman, the supreme principle which is both immanent and transcendental, is construed as Bṛhaspati in the mantras (7, 109) is well-founded:

यज्ज्योतिरमृतं ब्रह्म यद्योगात् समुपाश्नुते ।
तज्ज्ञानमभितुष्टाव सूक्तेनाथ बृहस्पतिः ॥

RV (2, 23, 3) describes him as riding on a chariot filled with light, the light of the cosmic order ('jyotishmantam ratham ṛtasya tishṭhati'). The firstborn among all the devatās, he shines like a great light in the highest space (RV, 4, 50, 4):

बृहस्पतिः प्रथमं जायमानो
महो ज्योतिषः परमे व्योमन् ।

He is in fact a god of light, endowed with abundant cosmogonic power, according to *Aitareya-brahmāṇa* (3, 34, 1)

यदंगाराः पुनरवशान्ता
उददीप्यन्त तद् बृहस्पतिरभवत् ॥

We read in *Taittirīya-samhitā* (2,2,9,1) that Brahmā was the 'Bṛhaspati' of the devatās ('brahma vai devānām bṛhaspatir bṛhamaṇaivainam abhicharati'). *Śatapatha-brāhmaṇa* mentions that it is well-known that Brahmā is Bṛhaspati ('brahma vai bṛhaspatih', 1, 7, 21 and 4, 6, 6,27). RV (10, 141, 3) itself has this identification (cf. also 4, 50, 8 and 9)

सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।
आदित्यान्विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥

And Bṛhaspati is associated with supreme knowledge in the *Anukramaṇikā*.

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बृहस्पतिर्ज्ञानं तुष्टाव नवमी जगती ॥

The expression 'bṛhaspati' in this sense occurs in *Ṛgveda* as many as one hundred and twenty times, and there are no less than eleven sūktas entirely addressed to this devatā. And in a couple of sūktas (e.g. 4,49 and 7,97) he is eulogized along with Indra. He is praised as the very parent of all the gods (6, 26,3; also cf. 3, 72, 4; 4,50,6; and 10,72,8); and as the offspring of sky and earth (dyāvā-pṛthivī, 7,97,8). He is the devatā who highlights the value of moral and religious life; he protects all praise, prayer and submission (cf.*Nirukta* 2,11). And whatever mantra is addressed to Bṛhaspati is regarded as a eulogy of knowledge (jñāna-stuti). With reference to RV (10,71,1), we find in *Ṛgvidhāna* (3,72) the following prescription and promise:

बृहस्ते प्रथममिति नित्यं ज्ञानस्तुतिं जपेत् ।
ज्ञानवान् भवति श्रीमाननन्तां विन्दते श्रियं ।
अलक्ष्मीनाशनार्थं तु पयोभक्षो भवेद् द्विजः ॥

Even if sacrificial rites constitute the purpose of the mantras, Bṛhaspati is the devatā without whom no yajña can possibly be accomplished (RV, 1,18,7 'yasmād ṛte na siddhyati yajño'), and in this sense he is identified with Agni (ibid., 2,1,3). And, even as Agni is described as the priest or forerunner of all the gods, Bṛhaspati also plays this role (*Vājasaneya-samhitā*,

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20,11; *Taittirīya-samhitā*, 4, 4, 10; *Aitareya-brāhmaṇa*, 8,26,4; *Śatapatha-brāhmaṇa*, 5,3,1,2. 'devāh bṛhaspati-purohitāh'). And according to *Taittirīya-samhitā* (7,4,1) and *Tāṇḍya-mahā-brāhmaṇa* (17,11,4), one who wishes to become a priest (purohita) is required to perform bṛhaspati-sava, for it is Bṛhaspati that awakens the devatās by the yajña (*Atharva-veda*, 19,63,1, 'devān yajñena bodhaya').

Bṛhaspati has been rightly described in the *Sanskrit Worterbuch* (Böhtlingk and Roth) as " the god in whom the activity of the pious towards the gods is personified". He is intimately associated with all the sacrificial priests or ṛtviks (RV, 7,10,4 and 10,14,3); he inspires the poets to compose hymns (RV, 2, 23,1 and 2;1,40,5 and 10,68,7). And he accomplishes all his intentions through such hymns (RV 2,24,3). He is the very self of all the devatās (RV 3,62,4 and 4,50,6). It is he who drives away the darkness of the world as well as the darkness in the heart, by flashing before us dawn (ushas), highest happiness (svarga), the light of the ritual (agni), and the sun (RV, 10,68,9)

सोऽषामविन्दत्स स्वः सोऽग्निम्
सोऽर्केण वि बबाधे तमांसि ।
बृहस्पतिर्गो वपुषो वलस्य
निर्मज्जानं न पर्वणो जभार ॥

In fact, he is the very spirit that enlivens every being: he can be both seer and the devatā seen, as for instance, in RV (10,71,1). It is small wonder, then, that Śaunaka recognises that the mantras where

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there is praise of oneself have the seer himself as the devatā. He who utters the speech is the seer, and he who is addressed by that speech is the devatā. Bṛhaspati plays both roles (1,87 and 88):

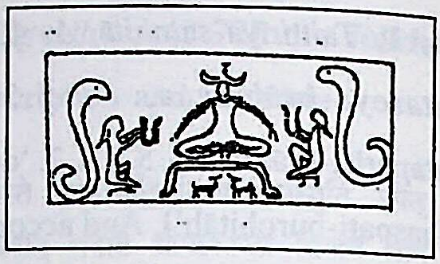
तस्मादात्मस्तवेषु स्याद्य ऋषिः सैव देवता ॥
संवादेष्वाह वाक्यं यः स तु तस्मिन्भवेदृषिः ।
यस्तेनोच्येत वाक्येन देवता तत्र सा भवेत् ॥

**(4)**

Śaunaka gives a general definition of the devatā, without knowing which the mantras remain mysterious (1, 5-6):

अर्थमिच्छन् ऋषिर्देवं यं यमाहायमस्त्विति ।
प्राधान्येन स्तुवन् भक्त्या मन्त्रस्तद्देव एव सः ॥

The seer desiring some object mentions a devatā, and eulogizes him in a prominent way with devotion;



the mantra in which the seer does this is said to have that particular devatā as its intended divinity. In this definition, Śaunaka follows *Nirukta* (7,1):

यत्कामा ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुंक्ते तद्दैवतः स मन्त्रो भवति ॥

The desire for some objective in the heart of a seer is mentioned as the most important detail in a hymn of praise (stuti) or prayer (āśīh). Śaunaka elaborates: heaven (meaning eternal and untainted bliss), longevity, wealth or progeny may be the objective desired. And the seer eulogizes a devatā or prays for the assistance from a devatā, by explicating the devatā's nomenclature

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(name, significance thereof, etymological or conceptual), form (visualized in a recognisable form, albeit the devatā may not in fact have that form), actions (functions in consonance not only with the name and form of the devatā, but with the objectives in the mind of the seer), and the relationship he bears to the seer (in terms of being friend, saviour, patron, protector or parent) (ibid, 7):

स्तुतिस्तु नाम्ना रूपेण कर्मणा बान्धवेन च ।
स्वर्गायुर्धनपुत्राद्यैरर्थैराशीस्तु कथ्यते ॥

This is substantially the same approach as in *Ṛgvidhāna* (1,1,6).

As regards the names of devatās, it is mentioned that there are many explanations. The eymologists (nairuktas) and the ancient sages (paurāṇāh, like Madhuka, Śvetaketu and Gālava) hold that names are caused by nine circumstances (navabhyah): (1) the place of residence or abode (nivāsa); (2) the action that distinguishes the devatā from all others (karma); (3) the form of the devatā (rūpa); (4) the good fortune that attends the devatā (mangala); (5) the form that the speech of the sage assumes (vāk); (6) the nature of the prayer that the sage utters (āśisha); (7) purely by accident (yadṛchchhā, i.e. for no particular reason); (8) the personality characteristics of the devatā (upavasana i.e., the traits that abide in him, characterizing him); and (9) lineage or belongingness to a family, group or tribe (amushāyaṇa). The names of the devatās may have come into being by one or other of these nine factors (1,2,4).

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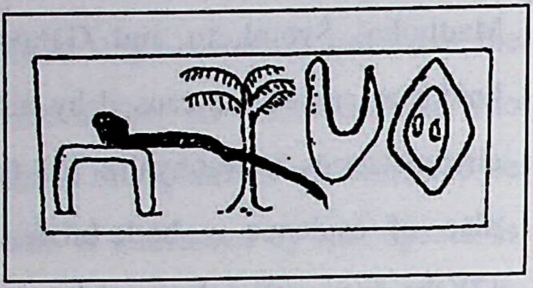

Yāska, however, enumerates only four reasons for the devatās getting their particular names (chaturbhyah); this is also the view of some sages like Gārgya and Rathītara (1,26): (1) the nature of eulogy or prayer that the sage pronounces (āśishah); (2) the nature and differentiations of the objectives that the seer has in his mind (arthavairūpyāt); (3) the speech that the seer resorts to (vāchah); and (4) the actions that distinguish the devatā (karmāṇah).

Śaunaka, on the other hand, speaks of but one reason for the devatā getting his name (1,27), and this is the action which is characteristic of the devatā.

सर्वाण्येतानि नामानि कर्मतस्त्वाह शौनकः ।
आशी रूपं च वाच्यं च सर्वं भवति कर्मतः ॥

It is from action that everything arises and becomes meaningful: prayers (or eulogy) which determine the devatā, the form which distinguishes the devatā and the speech of which the devatā becomes the object. All other reasons mentioned above are in fact included in 'action'. All beings are indeed derived from 'action', and all beings obtain their essential identity only from action (1,29 'prajāh karma-samutthā hi karmatas sattva-sangatih'). There can be no existence without action, and therefore a name derived from action cannot be meaningless (1,31 'nākarmakosti bhāvo hi na nāmāsti nirarthakam').

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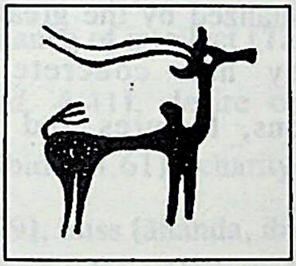
Such being the case, the names of the devatās are all important. Without knowing the significance of the name of the devatā in a mantra, it is impossible to appreciate the import of the mantra. It is the name that gets expanded into all that the mantra contains or suggests; and the names of the devatās must therefore be properly and fully understood (1,80):

अवश्यं वेदितव्यो हि नाम्नां सर्वस्य विस्तरः ।
न हि नामान्यविज्ञाय मन्त्राः शक्या हि वेदितुम् ॥



And the text (1,82-84) enumerates the names of devatās that are eulogized separately in the sūktas and the mantras associated with them ('stutāh pṛthak pṛthak svaih svaih sūktaih ṛgbhiścha nāmabhih'):

1. Agni
2. Indra
3. Soma
4. Vāyu
5. Sūrya
6. Bṛhaspati
7. Vishṇu
8. Parjanya
9. Pūshā
10. The ṛbhus
11. The Aśvins (the celestial twins that heal and bring succour)
12. Dyāvā-pṛthivī (the celestial and the terrestrial spheres)
13. The maruts (the gales and storms that upset and destroy)
14. The devatās in general
15. Pṛthivī (earth)

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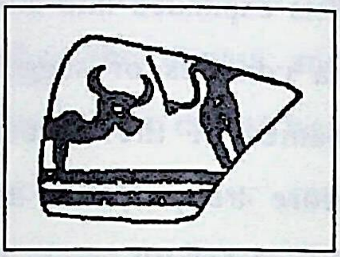
16. Āpah (the waters)
17. Prajāpati (the protector of all beings)
18. Mitrā-varuṇa (the twin-deities mentioned separately and together)
19. Viśve-deva ('all-gods')
20. Savitṛ (the creative solar energy)
21. Tvashṭṛ (the fashioner of all physical forms)
22. Aśva (the universal steed, carrying all things onward)
23. Anna (food for the sustenance of beings)
24. The ṛtviks (sacrificial priests like hotṛ, adhvaryu, udgātṛ and brahmā).
25. Vajra (the invincible weapon, the thunder-bolt, that strikes terror into the hearts of all beings, and checks their arrogance and evil proclivities)
26. Grāvāṇah (the stones employed in pressing the soma-juice, viz. the instruments of placating the devatās).



It is important to notice in this list that not all the devatās have recognizable forms, although they are visualized by the great sages as if they had concrete shapes, locations, features and functions (1,81)

सत्त्वान्यमूर्तान्यपि च देवतावन्महर्षयः ॥

The expression 'amūrtāni' in the above verse is significant. It refers to the details that are devoid

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of concrete shapes and identifiable forms. The details that are thus abstract in nature and conceptual in function are also endowed with the devatā-status, as they are spiritually relevant and instrumental. They include truth (satya, *Taittirīya-upanishad,* 4,79), austerity (tapas, ibid.), self-control (dama, ibid.), virtuc (dharma, ibid.), mind (manas, ibid.), faith (śraddhā, op.cit., 4, 69-70 and *Ṛgveda,* 10,151, 1-5), wisdom (prajñā, *Ṛgveda,* 10, 71, 1-11), brilliance of intellect (*Taittirīya-upanishad,* 4,41), desire or libido (kāma, ibid., 4,61), charity (dāna, ibid., 4,79), bliss (ānanda, ibid., 3,6) and peace (śānti, *Taittirīya-āraṇyaka,* 4, 42). They are construed as devatās, and are presented with prayers and praises, very much like the readily incarnate devatās like Agni, Indra, Vāyu and Varuṇa.

Whether the devatās exist in the concrete, or do not so exist (but represent abstract functions like 'anger', manyu, *Ṛgveda* 10,83 and the conceptual deities mentioned above), they all alike spring from but one source, Prajāpati (literally, 'protector of the beings that are born'), who is imperishable but can become the object of all our utterances, praises and prayers. The one devatā-principle is the all-pervasive and transcendental Brahman (1,62):

असतश्च सतश्चैव योनिरेषा प्रजापतिः ।
यदक्षरं च वाच्यं च यथैतद् ब्रह्म शाश्वतम् ॥

This Prajāpati is said to break himself in a tripartite fashion and

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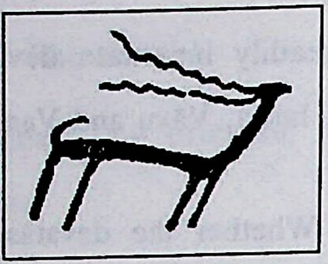


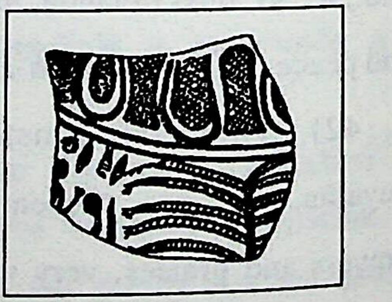
abide in the spheres (three in number: the earth, the midregion and the upper realms), projecting the several devatās in accordance with their names, forms and functions. He is identified with Sūrya (the visible solar orb, from which all the worlds and all the beings emanate), and the rays of the sun are where the devatās are located (1,63):

कृत्वैव हि त्रिधाऽत्मानमेष लोकेषु तिष्ठति ।
देवान्यथायथं सर्वान् निवेश्य स्वेषु रश्मिषु ॥

Prajāpati-Sūrya is further identified with Agni, the devatā relevant to the world of living beings (bhūta-loka). In all the creatures, Agni abides as the stomachic fire (jāṭhārāgni); he is worshipped in the sacrificial rituals with the materials that are concrete. He is located in three spheres (earth, mid-region and above, and has three names 1,64-65):

एतद्भूतेषु लोकेषु अग्निभूतं स्थितं त्रिधा ।
ऋषयो गीर्भिरर्चन्ति व्यञ्जितं नामभिस्त्रिभिः ॥
तिष्ठत्येव हि भूतानां जठरे जठरे ज्वलन् ।
त्रिस्थानं चैनमर्चन्ति होत्रायां व्यक्तबर्हिषः ॥

Prajāpati-Sūrya-Agni is the one principle from which not only the devatās but all that exists, living as well as non-living, (all that has been, all that is, and all that will be)



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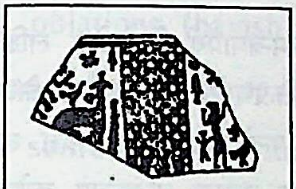
proceed, and unto which all return (dissolve themselves) (1,61):

भवद्भूतस्य भव्यस्य जङ्गमस्थावरस्य च ।
(v.l. भवद् भूतं भविष्यच्च जङ्गमं स्थावरं च यत्।)
अस्यैके सूर्यमेवैकं प्रभवं प्रलयं विदुः ॥



Śaunaka identifies Sūrya-Agni with Vaiśvānara, the form of Agni that abides in the constitution of living creatures (2,18):

सूर्यवैश्वानराग्नीनामैकात्म्यमिह दृश्यते ॥

This Vaiśvānara gets identified with Vāyu (2,124), when the idea of three-spheres become relevant. The three spheres are represented by the three vyāhṛtīs: bhūh (terrestrial realm), bhuvah (the intermediary realm, mid-region) and suvah (or svah, the celestial realm). And the common devatā for all the three vyāhṛtis together is Prajāpati. When, however, the vyāhṛtis are separately considered, then Agni is the devatā for the terrestrial realm (bhūh), Vāyu for the mid-region (bhuvah) and Sūrya for the celestial realm (suvah) (2,124):

व्याहृतीनां समस्तानां दैवतं तु प्रजापतिः ।
व्यस्तानामयं अग्निश्च वायुः सूर्यश्च देवताः ॥

In this, Śaunaka is seen to follow closely Yāska's account of the three realms (tri-sthāna, cf. *Nirukta* 7,5,1 and 2):

अग्निः पृथिवीस्थानो वायुर्वेन्द्रो वान्तरिक्षस्थानः
सूर्यो द्युःस्थानः ॥

Śaunaka subscribes to this ideology entirely (1,69-70):

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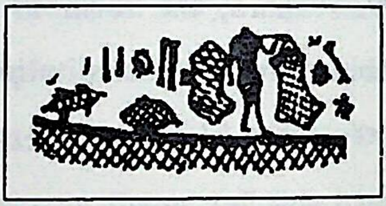
अग्निरस्मिन्नथेन्द्रस्तु मध्यतो वायुरेव वा।
सूर्यो दिवीति विज्ञेयाः तिस्र एवेह देवताः ॥
एतासामेव माहात्म्यात् सामान्यत विधीयते ।
तत्तत्स्थान विभागेन तत्र तत्रेह दृश्यते ॥

This is also found in *Sarvānukramaṇī* (2,8) and the commentary of Shaḍguru-śishya thereon sheds further light on the ideology based on Yāska's statement: 'teshām māhābhāgyād ekaikasyā api bahūni nāmadheyāni bhavantī'. Yāska stresses that it is the function that distinguishes the devatā in a particular realm (7,5,3), which is precisely the outlook of Śaunaka, when he insists that a devatā derives his name and form only from his action (1,27). And Śaunaka has sought to identify the mantras in the Vedic corpus that are relevant to the devatās specific to the three realms: Agni in the terrestrial realm, Indra (or Vāyu) in the mid-region, and Sūrya in the celestial realm (1,86-88):

व्यवसेन्मन्त्रमाग्नेयं लिङ्गैरग्नेश्च लक्षितम् ।
हविष्पंक्तिप्रधानैश्च नामाह्वानैश्च केवलैः ॥
ऐन्द्रस्तु मन्त्रो वायव्यैर्लिङ्गैरैन्द्रैश्च लक्ष्यते ।
नामधेयैश्च वज्रस्य बलकृत्या बलेन च ॥
सौर्यस्तु लिङ्गैः सूर्यस्य गुणैः सर्वैश्च तैजसैः ।
नामधेयैश्च चन्द्रस्य सूक्तं च भजतेऽत्र यैः ॥



Agni on earth, Indra (Vāyu) in the mid-region, and Sūrya in the celestial realm are regarded as three lights (1,90 'jyotishām trishu'), and Śaunaka proceeds to provide a new equation. Agni is the most immediate and indispensable light for the human

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beings here on earth, and assumes three forms in terms of the three realms: Agni, Jātavedas and Vaiśvānara. Agni is the sacred fire produced from the friction of the araṇi-sticks, and which receives the five-fold oblations (havish-paṅkti). Agni is so called because it is led from its source to the ritual altar (nīyate ayam), and also because it leads the performer of the ritual from here to the celestial realm (nayati asmād asau). These are the actions (karma) that characterize Agni (1,91).

The expression 'jāta-vedas' has been explained by Yāska as signifying, among other things, awareness of all things produced (jātāni veda), and the object of awareness by all beings (jātani vainam viduh) (*Nirukta* 7,19). Śaunaka follows this interpretation (1,92):

यद्विद्यते हि जातः सञ्जातैर्यद्वाऽत्र विद्यते ॥

Agni is 'jāta-vedas' because it is seen by people as soon as it is produced from the araṇi-sticks, and the light from fire illumines all things around. This is Agni in the middle region (madhyama-sthāna) and Vaiśvānara, another name of Agni, is identified by Śaunaka with Sūrya (1,100, 'sūryasya jñeyo vaiśvānaro divi'), in the celestial region.

Śaunaka points out that Agni here and Vaiśvānara above are both

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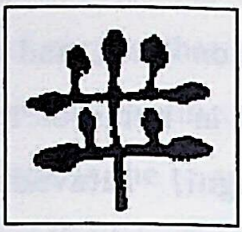
forms of Jātavedas in the mid-region, for Agni in the terrestrial region is contained within (bracketed) Vaiśvānara in the celestial region, and Vaiśvānara is contained within Agni (1,97):

वैश्वानरं श्रितो ह्यग्निः अग्निं वैश्वानरः श्रितः ।
अनयोर्जातवेदास्तु तथैते जातवेदसी ॥

He is echoing Yāska's view that the two latter lights (Agni and Vaiśuānara) are said to belong to Jatavedas (cf. *Nirukta,* 2,20 ' ete uttare jyotishī jātavedasī uchyete'). However, he also speaks of the terrestrial light (Agni) and the light in the intermediary region (Jātavedas) both emanating from the light in the celestial realm (Vaiśvānara-Sūrya) (1,101):

सूर्यप्रसूतावग्नी तु दृष्टौ पार्थिवमध्यमौ ॥



There are also other devatās mentioned in the mantras, all of whom are accommodated in these three realms, and they therefore fall into three categories in terms of realms (sālokya). These devatās are only variant forms of Agni, Jātavedas and Vaiśvānara, and these three devatās are but the aspects of one devatā, namely Prajāpati (1, 62-63):

असतश्च सतश्चैव योनिरेषा प्रजापतिः ॥
यदक्षरं च वाच्यं च यथैतद् ब्रह्म शाश्वतम् ।
कृत्वैव हि त्रिधाऽत्मानमेषु लोकेषु तिष्ठति ॥

When the mantras describe or eulogize the majesty and power (derived form their belonging to the realms) of these various devatās, it

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should be understood that all such description and eulogy are intended only for Prajāpati, who is the devatā for all the devatās and who manifests his own majesty and power differently in the different realms (1,104):

यथैतदुक्तमेतेषां विभूतिस्थानसम्भवम् ।
तथा च देवदेवस्य तत्र तत्रेह दृश्यते ॥

When different devatās are referred to, they are classified as (1) those sharing the entire hymn (sūkta-bhājah), (2) those specific to single mantras (ṛgbhājah), and (3) those mentioned incidentally (nipāta-bhājah) (1,17 cf. also *Nirukta,* 7,13). That is to say, the devatās derive their names, forms and functions only from the Vedic references. And the devatās are to be identified and known only from authentic guides like *Nirukta* and *Anukramaṇī* (3, 39, 'ādeśād daivatam jñeyam'); for the real nature of the devatās cannot be ascertained by any characteristic mark (like name, form and function directly, 'na śakyam lingato hy āsām jñātum tattvena daivatam'). This means that the mantras are most important sources for understanding the devatās.

And Śaunaka tells us how the mantras can be made meaningful, and yield relevant information about the devatās (2,102 ff). He points out that the meaning is what the mantra principally seeks to communicate, and words employed follow the lead of the meaning. Therefore, the words must be examined and analysed in various ways so that they become subserviant to the meaning (2,99):

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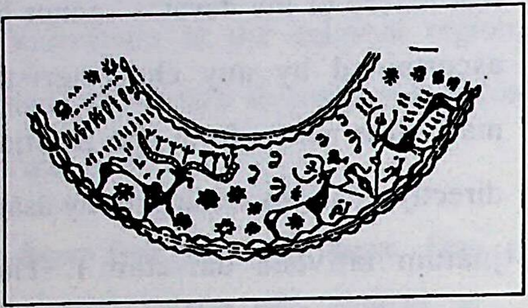
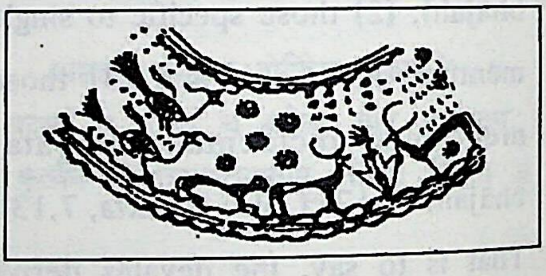
प्रधानमर्थः शब्दो हि तद्गुणायत्त इष्यते ।
तस्मान्नानान्वयोपायैः शब्दानर्थवशं नयेत् ॥



A word in the mantra, if it is redundant or inconsistent, must be rejected; if a word not found in the mantra is indicated, it must be introduced; words placed far or apart must be brought together; and the words must be arranged in a meaningful sequence (2,100):

अतिरिक्तं पदं त्याज्यं हीनं वाक्ये निवेशयेत् ।
विप्रकृष्टं च सन्दध्यात् आनुपूर्वीं च कल्पयेत् ॥

When it is prescribed that the word, which is superfluous, redundant or irrelevant (ati-rikta), must be rejected, it only means that one should not attempt to seek any meaning in it; the word, in other words, must be ignored. The word not found in the mantra, should be introduced so as to complete the sentence which is intended. With due regard to the metrical form of the mantras, words and particles are necessarily strewn in different places; and in order to formulate a sentence, the words must be brought closer, and arranged in a prose-form.



Śaunaka also prescribes that the Vedic form of the mantra (viz. in metrical form) must be translated into ordinary speech (1,101):

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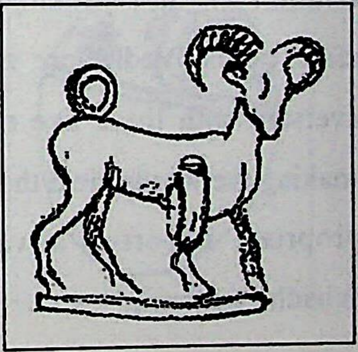
यद्यस्माच्छान्दसं मन्त्रे तत्तत्कुर्यात्तु लौकिकम् ॥

The number, gender and case-forms of the words used in a mantra may sometimes be irregular or inappropriate; and therefore they must be construed in such a way that they fit into the total import sought to be communicated by the mantra. And there may be subtle nuances suggested in the mantra, and they may be obscure in the metrical form of the mantra. It is necessary, therefore, that the mantra must be reconstructed so that it approximates to everyday language, (viz. easily understood).

The words of the mantra become important in this context. The actual form of the sound that the mantra contains (śabda-rūpa), the sense or meaning of the word (padārtha), etymology of the word (viz. tracing it to a standard root or dhātu), the primary form assumed by the word (prakṛti) and the secondary elements that get associated with the word (guṇa) are the five aspects of any word that is found in the mantra. These may result in a multitude of meanings. When the import of a mantra is obscure, then one must examine the ten details of any word (five correct and five incorrect) (1,108):

शब्दरूपं पदार्थश्च व्युत्पत्तिः प्रकृतिर्गुणः ।
सर्वमेतदनेकार्थं दशानवगमे गुणाः ॥



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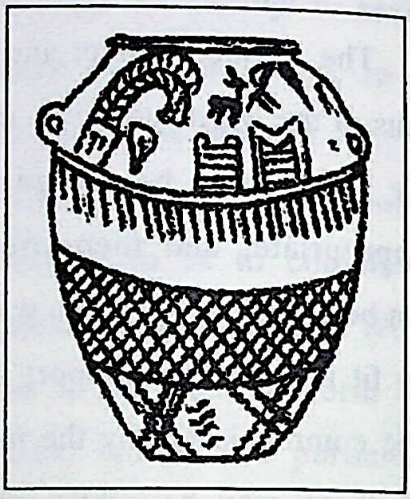
Further, while understanding the import of a word one should inquire into how the word has been derived: (1) Some words are derived directly and evidently from their roots and their meanings (dhātu-ja). (2) Some may be derived secondarily from the roots (viz. through the derivatives of the roots, dhātujā-jjāta). (3) Some may proceed from the total or compound meaning (viz. based on general sense, samasthārtha-ja). (4) Some may be derived from the sentence of which they form part (vākya-jā). (5) Others may not have clear or evident derivation at all (vyatikīrṇa). The student of the Vedic lore must be conversant with these five methods of making the words yield their most appropriate imports ('nirvāchyam pañchadhā padam').

## (5)



Interpreting the *Ṛgveda*-mantras in terms of the devatās specific to them, involves the understanding of the distinguishing functions discharged by the devatās. Besides the list of devatās provided by Śaunaka (mentioned earlier), we have numerous feminine devatas: Ushas (dawn), Sarasvatī (river and wisdom), Pṛthvī (earth), Rātrī (night), Vāk (speech), Purundhi (wealth and abundance), Dhishaṇā, Iḷā, Araṇyānī,

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Rākā (full-moon), Sinīvālī (new-moon), Pṛśni (mother of the maruts) and so on. Sometimes, pairs of devatās (dvandva are addressed and eulogized: Indrāgnī, Indrā-varuṇau, Mitrāvaruṇau, Indrā-somau, Indrā-vishṇū, Agnī-shomau, Dyāvā-pṛthivī, Indrā-nāsatyau, Somā-rudrau, Agnā-vishṇū, Sūryā-chandramasau, Ushāsānaktau and so on. Then there are whole groups of devatās, constituting 'tribes' (gaṇas), who are mentioned as such: marud-gaṇa (several groups ranging from 21 members to 180), āditya-gaṇa, rudra-gaṇa, vasu-gaṇa and so on.

Both Yāska and Śaunaka not only accommodate all the devatās mentioned in the *Ṛgveda*-mantras into three realms (tri-sthāna) but insist that the devatā-principle is unitary. This one devatā, according to Śaunaka, is Agni. To recount, he is known as Agni here (iha, viz in the terrestrial realm), and is eulogized and worshipped by the seers as well as by common people. In the mid-region (madhye, antariksha), the same Agni is known as Vaiśvānara. Yāska notes that while according to the ancient ritualists, Vaiśvānara is identified with Sūrya (7,23), Vaiśvānara, according to Śākapūṇi (and Yāska agrees with him), is identified with the terrestrial Agni (7,31).

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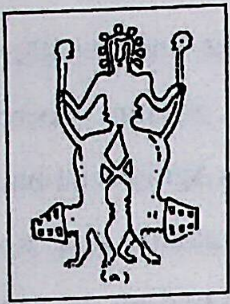

Śaunaka gives another realm-wise nomenclature of Agni (1,66): Pavamāna here, Vanaspati in the mid-region, and Śuchi in the upper region. (cf. *Taittirīya-samhitā*, 2,2,4)

Yet another realm-wise nomenclature in given by Śaunaka (1,69): Agni here, Indra (or Vāyu) in the mid-region, and Sūrya in the upper realm (cf. *Nirukta*, 7,5). And the text, following Yāska, explains that the three devatās originate mutually (1,70, 'anyonyayonitā'). Although the three devatās (distinguished only in terms of the three spheres) are lords of the spheres, their soul is but one, while their attributes (viz. actions) are various (1,73):

पृथक् पुरस्ताद्ये तूक्ता लोकाधिपतयस्त्रयः ।
तेषामात्मैव तत्सर्वं यद्यद् भक्तिः प्रकीर्त्यते ॥

The three forms (together with numerous secondary forms) are distinguished from each other by the spheres that they preside over (sālokya), but they have a common source (eka-jātatva); and they are all alike imbued and suffuced with brilliance (tejasah vyāptimatva) (1,95). There are also three feminine forms of devatā of speech (vāgdevatā), again apportioned to the three realms (tri-sthānāh), and abiding in the three lights (jyotishu trishu vartinī). They are Iḷā here (iha), Sarasvatī in the mid-region (vyomni), and Bhāratī in the celestial realm

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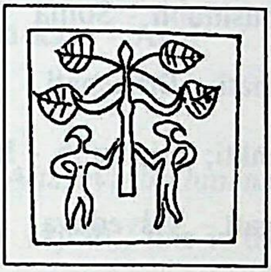
(divi) (2, 12-13). They are distinguished by their locations, but in fact are but one devatā. Combined and separated, they partake of traits of the three forms of Agni (forms and functions, 'vyastā chaiva samastā cha bhajatyagnīn imān api')



Among the devatās known to the Ṛgvedic corpus, Agni, Pṛthvī, Soma-pavamāna, Bṛhaspatī and Nadī belong to the terrestrial sphere; Indra, Vāyu, Parjanya, Āpah, Rudra, Maruts and Apām-napāt to the mid-region; and Sūrya, Mitra, Varuṇa, Vishṇu, Ushas, the ādityas, Pūshan, the Aśvins and Viśve-devas belong to the celestial realm. The symbolic and characteristic nomenclature (vyāhṛti) for all the devatās of the terrestrial sphere is Bhūh, for the devatās of the mid-region Bhuvah, and the devatās of the celestial realm Suvah (or Svah). The vyāhṛtis represent Agni, Indra (Vāyu) and Sūrya respectively; and the vyāhṛtis collectively represent Prajāpati, whose forms are the three devatās (2,124). And the mystic syllable Om (a vyāhṛti) represents either Prajāpati (kah) (viz. Brahman) or the devatā of speech (vāgdevatā); it may stand for Indra or all the gods (viśve-deva) (2,125):

वाग्देवत्योऽथवाऽप्यैन्द्रो यदि वा परमेष्ठिनः ।
ओंकारो वैश्वदेवो वा ब्राह्मो दैवः क एव ॥

While these three are the major devatās (as lords of the realms, lokādhipatis), there are devatās

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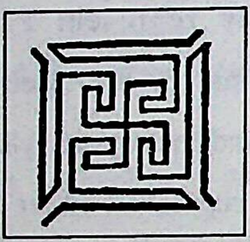
aligned to them who preside over several details of the Vedic corpus, like the metrical forms of the mantras (chhandas), the ritualistic ejaculations (like Vashaṭ, hīm, svāhā etc.) and the tones employed in Sāma-chanting (svaras). Even the three Vedas are assigned to the three devatās.



## I. The Vedas : (8,110)

समस्ता ऋच आग्नेय्यो वायव्यानि यजूंषि च ।
सौर्याणि चैव सामानि सर्वाणि च ब्राह्मणानि च॥

(i) The ṛk-mantras in *Ṛgveda-samhitā* - Agni

(ii) The ritual formulae in *Yajurveda* - Vāyu

(iii) The Sāman chants - Sūrya

(iv) All the brāhmaṇas (of the three Vedas) - Sūrya.

## II. The metrical forms (Chhandas of the mantras (8,105ff)

a) (i) Gāyatri - Agni

(ii) Ushṇik - Savitṛ

(iii) Anushṭubh - Soma

(iv) Bṛhati - Bṛhaspati

(v) Paṅkti; Trishṭubh - Indra

(vi) Jagatī - Viśvedeva

(vii) Various metres (vichhandas)- Vāyu

(vii) Ati-chhandas - (atidhṛti, atiśakvarī, atijagatī etc) - Prajāpati

b) (i) Virāj - Mitra

(ii) Svarāj - Varuṇa

(ii) Nichṛt - Indra

(iv) Bhurik - Vāyu

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(c) (i) Dvipadā - Purusha

(ii) Ekapadā - Brahmā

III Ritual ejaculations (8, 111)

(i) Vashaṭ-kāra - Viśvedeva

(ii) Him-kāra - Viśvedeva *(Aitareya-brāhmaṇa,* 3,23,4)

(iii) Svāhā-kāra - Agni

(iv) Āgur - Vajra

(cf. *Aitareya-brāhmaṇa,* 2,28,5 'āgur vajrah'; this is the mantra 'ye yajāmahe' uttered at the beginning of the yājyā sequence).

IV. The Notes (svaras) used in Sāman chant (8, 112-113)

(i) Krushṭa (sharp and shrill), residing in the head; employed by devatās - Viśvedeva

(ii) Prathama-svara (1st), residing in palate; employed by humans the Ādityas

(iii) Dvitīya-svara (2nd), residing in the brows; employed by the beasts - the Sādhyas

(iv) Tṛtīya-svara (3rd), residing in the ears, employed by the apsaras and gandharvas - the Aśvins

(v) Chaturtha-svara (4th), residing in the nostrils; employed by the serpents - Vāyu

(vi) Pañchama-svara (5th), residing in the eyes - Sūrya residing in the chest;

(vii) Shashṭha-svara (6th), (mandra or low); residing in the chest; employed by the piśāchas, asuras and rākshasas - Soma

(viii) Atisvārya (low tone protracted, mandra-karshaṇa-yuktam); employed by all creatures mobile and immobile - Mitrā-varuṇa.

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V The sequences of Sāma-chanting (8, 122-123)

(i) Prastāva (prologue - Vāgdevatā or Agni

(ii) Udgītha - Indra or Vāyu

(iii) Upadrava - Indra or Vāyu

(iv) Pratīhāra (repose) - Sūrya

(v) Nidhana (finale) - Viśvedeva

VI. The prayāja, anuyāja and praisha mantras belong to Agni (8,103).

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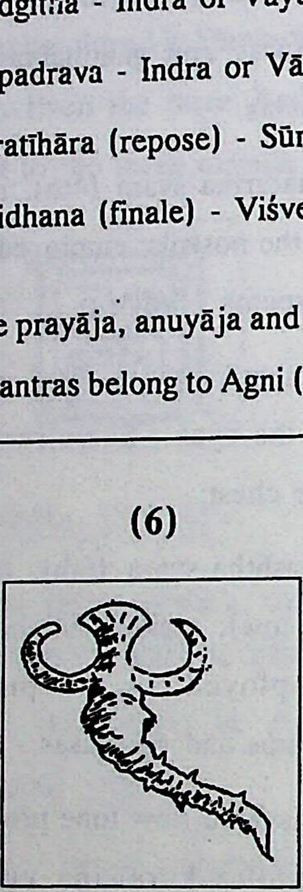
(6)



Śaunaka is inclined to regard Prajāpati as the one devatā, who distinguishes himself primarily in the three spheres as Agni, Indra (or Vāyu), and Sūrya, and assumes the names, forms and functions of all the devatās accommodated in the three spheres. The expression 'prajāpati' means the producer or protector (pati, pātā, pālayitā) of all the things and creatures that were in the past, that are in the present, and that will be in future; he is their one source (prabhava) and one destiny (pralaya). He is responsible alike for what is existent and what is not existent. He is identified with Sūrya and with Brahman; and also with Agni in the three spheres (as Agni, Indra and Sūrya) who receives eulogy and worship (1, 61-64):

भवद्भूतस्य भव्यस्य जङ्गमस्थावरस्य च ।
अस्यैके सूर्यमेवैकं प्रभवं प्रलयं विदुः ॥
असतश्च सतश्चैव योनिरेषा प्रजापतिः ।
यदक्षरं च वाच्यं च यथैतद् ब्रह्म शाश्वतम् ॥

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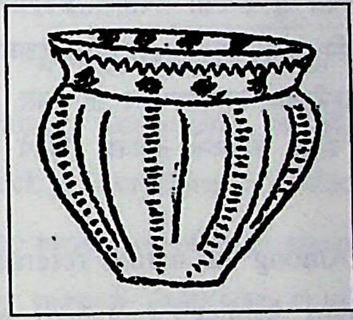
कृत्वैष हि त्रिधाऽत्मानमेषु लोकेषु तिष्ठति ।
देवान्यथायथं सर्वान्निवेश्य स्वेषु रश्मिषु ॥
एतद् भूतेषु लोकेषु अग्निभूतं स्थितं त्रिधा ।
ऋषयो गीर्भिरर्चन्ति व्यञ्जितं नामभिस्त्रिभिः ॥

This Prajāpati is eulogized in some of the mantras as Indra himself (as in Sūkta 18 of the first maṇḍala of *Ṛgveda*) ('prājāpatyam tathendras syād iti' 3,69). Whatever are the names that belong to Indra, in fact, refer to Prajāpati ('yāni tasyeha nāmāni prājāpatyāni tāni tu'). In the Vedic corpus, according to Śaunaka, eight names refer to the devatā, identified as Prajāpati: (1) Prajāpati, (2) Satpati, (3) Kah (as in *Ṛgveda* 1,24,1), (4) Kāma, (5) Sadasaspati (as in *Ṛgveda*, 1,18, 6-8), (6) Iḷaspati (or Iḍaspati), (7) Vāchaspati, and (8) Brahmaṇaspati (3, 69-71). Among these, four are found in the Naighaṇṭuka section of *Nirukta* (5,4) as names of devatās belonging to Indra's sphere (mid-region): Brahmaṇaspati, Vāchapasti, Kah and Prajāpati.

प्राजापत्यं तथेन्द्रः स्यादिति तस्येह नामनी ।
कथिते द्वे च षट् चान्यान्येषां चाद्यः प्रजापतिः॥
शिष्टानि यानि नामानि तानि वक्ष्याम्यतः परम् ।
सत्पतिः कश्च कामश्च सदसत्पतिरेव च ॥
इळस्पतिर्वाचस्पतिस्ततस्तु ब्रह्मणस्पतिः ॥



However, the text also notes that there is no sūkta or mantra in *Ṛgveda* which has as its devatā any of the four among the names of Prajāpati mentioned above: Satpati, Kāma, Iḷaspati and Vāchaspati (3,71). More importantly, Śaunaka records

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that there is a prevalent view that the names of all the devatās refer only to Prajāpati, despite the opinion held in some quarters that only the eight names (given above) pertain to Prajāpati, for it is only by these eight names that oblations are offered and rituals conducted (3, 72-73):

सर्वाण्येव तु सर्वासां देवतानां प्रजापतेः ॥
नामानि कथयन्त्येते सम्यग्भक्तिदिदृक्षवः ।
तदाहुर्नैतदेवं स्यादष्टानामेष हि स्मृतः ॥
तैरेव चास्य कल्प्यन्ते क्रतवश्च हवींषि च ।

Among the names referring to Prajāpati, Śaunaka explains some of them. Indra is the vital current or spirit (prāṇa) of all creatures of four varieties (aṇḍaja or egg-born, sveda-ja or sweat-born, udbhijja or those which come up breaking up the soil, and jarāyuja, born from the parent's womb) and he governs the entire world (by making all creatures seek their food, survive, mate, nourish the offsprings, and accomplish their appointed mission) (2,35):

चतुर्विधानां भूतानां प्राणो भूत्वा व्यवस्थितः ।
ईष्टे चैवास्य सर्वस्य तेनेन्द्र इति स्मृतः ॥

By this definition, Indra is the inner-ruler (antaryāmin) of all creatures, the very life (prāṇa) of all beings, and the lord of the worlds (īśa). He is, in other words, Brahman.

'Kah', another name of Prajāpati, means, according to Yāska, happiness (cf. *Nirukta*, 10, 22 'kah kamano vā kramaṇo vā sukho vā'), and Śaunaka takes the word in this very sense. Prajāpati protects all creatures, desiring in his heart the welfare and happiness of all creatures (2,47). This is given as the view of

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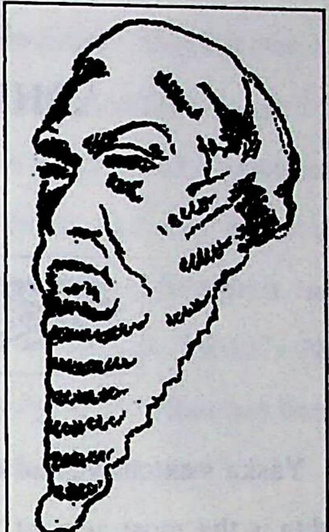
the sage Hiraṇya-garbha (cf. *Ārshānukramaṇī,* 10,59; seer of *Ṛgveda* 10,121)

प्रजाभ्यस्त्वेष यच्छर्म कमिच्छन्मनसा सुखम् ।
हिरण्यगर्भस्तेनैनं त्रिषिर्चन् उवाच कम् ॥

'Brahmaṇaspati' (cf. *Ṛgveda,* 2,23-26) is explained by Yāska as the protector or promotor of the mantras or rituals which are called 'brahma' (*Nirukta,* 10,12 'brahmaṇah pātā pālayitā vā'). Śaunaka interprets 'brahma' as speech and truth and all this world; the protector of such a brahman is Brahmaṇaspati. This view is attributed to the sage Śaunahotra (the son of Śunahotra, viz. Gṛtsamada) (2,40):

ब्रह्म वाग् ब्रह्म सत्यं च ब्रह्म सर्वमिदं जगत् ।
पातारं ब्रह्मणस्तेन शौनहोत्रः स्तुवञ्जगौ ॥



'Vāchaspati' is so called because, according to Śaunaka, speech is everything, and Vāchaspati is the protector of such speech. It is with speech that one studies the Veda, and it is with speech that the mantras in metrical form are recited. Vāchaspati is the devatā that figures in *Ṛgveda* (10, 90,1), and Yāska explains the word as meaning the producer or protector of speech (*Nirukta,* 10,17 'vāchah pātā vā pālayitā vā').

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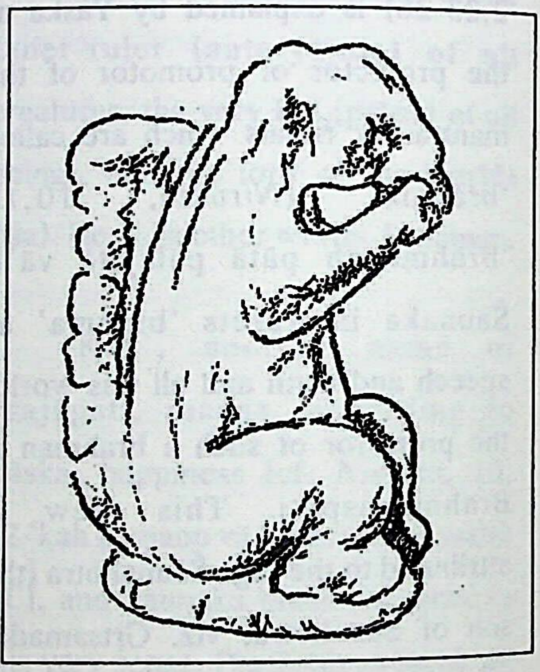
## CHAPTER THREE

# ADHYĀTMA APPROACH

### (1)



Yāska's extensive and eloquent *Nirukta* is the most ancient, and the also the most authentic, aid in the understanding of the Vedic corpus. In fact, without it, the bulk of the corpus would remain unintelligible. This is why tradition has accorded a near-Vedic status to this text, and has recognized Yāska as a seer (ṛshi) in his own right. For Yāska himself has said that the Vedic truths are impossible to be directly perceived by one who is not himself a seer, or who has not engaged himself in austerities (*Nirukta*, 13,12, 'na hyeshu pratyaksham asti anṛsher atapaso vā'). Yāska's work reveals that a brilliant intuition has been at work; and that the dark and vast

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world of the Veda has been brightly illumined by it, holding in deep indebtedness all the subsequent students of the Vedic corpus.

The gloss on this work by Durgāchārya suggests that the discipline of *Nirukta* (as an aid to the study of the Vedic corpus, vedānga) was extant in fourteen divisions (chaturadaśa-prabhedam). In other words, there were attempts at comprehensive traditional interpretation of the Ṛgveda-mantras by fourteen authorities. Yāska, who is regarded as the fourteenth, himself refers to many authors of earlier Niruktas: Śākaṭāyana, Śākapūṇi, Aupamanyava, Audumbarāyaṇa Aurṇavābha, Taiṭika, Sthaulāshṭhīvi, Kāsthakya, Kāthakya, Āgrāyaṇa, Gārgya, Gālava, Kautsa, Maudgalya, Vārshyāyaṇi, Sthūlāshṭhīvī, Charmaśiras, Śatavalāksha and so on. Yāska's work was so perfect and so convincing that the other works in the field were forgotten, and soon came to be lost. Yāska's *Nirukta* is the only *Nirukta* that has been extant for a long time now.

Yāska's date has been ascertained as the eighth century B.C. Yāska was earlier to Pāṇini, who refers to Yāska in respectful terms, and later than Śākalya (responsible for the pada-pāṭha of the *Ṛgveda*), whom Yāska quotes (and from whom he occasionally differs). Śaunaka of the *Bṛhad-devata* fame appeared on the scene quite some time after Yāska prepared his *Nirukta*, as its language and style of composition unmistakably shows. Śaunaka refers

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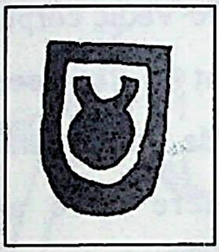
to Yāska's *Nirukta* frequently, and in general follows the orientations of Yāska, although he makes bold to differ from the master now and then.

An attempt to interpret the true import of the Vedic mantras is in evidence even in the Brāhmaṇa-passages, which are an integral part of the Vedic corpus. The need for such an attempt was felt when the generation of the direct 'seers' of the mantras was suceeded by sages who did not have this advantage but were interested in understanding the import of the mantras taught by their forbears. Yāska makes an interesting remark (1,20):

साक्षात्कृतधर्माण ऋषयो बभूवुः। तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः। उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुर्वेदं च वेदाङ्गानि च। (बिल्मं भिल्मं भासनमिति वा। ऋषन्ति अमुष्मात् कर्मण एवं अर्थवता मन्त्रेण संयुक्तादमुना प्रकारेण एवंलक्षणं फलविपरिणामो भवतीति ऋषयः॥ साक्षात्कृतो यैः धर्मः साक्षाद् दृष्टः प्रतिनिविष्टेन तपसा ते इमे ॥ नहि धर्मस्य दर्शनमस्ति। अत्यन्तापूर्वो हि धर्मः॥)



The seers (ṛshis) were, of course, responsible for the mantras, which however were not intellectually conceived and deliberately composed, but directly perceived and involuntarily articulated. The aspects of truth (dharmāṇah) were by the power of penance actually experienced (sākshātkṛta) in their interior. But when they felt like

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communicating these mantras (crystallized experiences of an unusual kind) to their children, disciples or others interested, they had also to append explanations and instructions (upadeśa), for these latter and lesser folk had no experience of their own to verify, corroborate or illumine the truths contained in the mantras (comm. 'sishyopādhikayā vṛttyā mantrān granthato arthataścha sampradattavantah; upadeśenaiva jagṛhuh'). But this instruction, with the seers themselves as its source, marked the origin of the traditional line of interpretation (called 'sampradāya', suggested by the word used by Yāska in the above passage, 'samprāduh'). Later generations strove to preserve and continue this instruction, for without it the Vedic mantras would largely remain obscure and unintelligible. The preservation and continuation necessarily involved effort ('glāyantah'), not only in the form of intellectual exercise in the direction of understanding aright the sound and the sense of the mantras, but also in the form of earnest and austere living (called tapas), in order to appreciate the true import of the mantras. What results from such effort is described by Yāska as 'bilma' (alternately 'bhilma').

The expression 'bilma' is an important one; and its importance has not sufficiently been recognized. The word is of Vedic origin. It occurs in the sūkta ascribed to Gṛtsamada (2,35,12), and eulogizing the devatā Tanūnapāt (explained as Agni by

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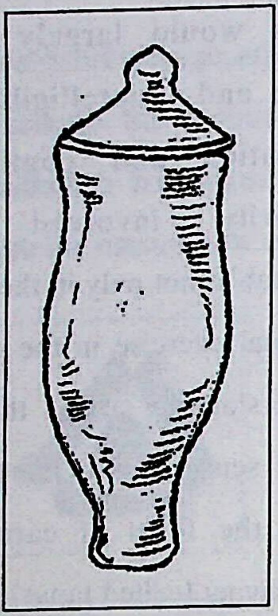

Śākapūṇi and as offering by Kātthakya, cf. *Nirukta,*, 8,5). The second mantra of this sūkta refers to the mantra as 'well chiselled in or by the heart' ('hṛda ā sutashṭam mantram'); and later there is mention that human beings who are evil-minded and untrue cannot approach the devatā of mantra (6, 'nārātayo vi naśannānṛtāni'). There is also reference to the internal and intermediary sub-vocal speech (called 'dhenu', 7, explained by Sāyaṇa as 'mādhyamikā vāk'), and its brilliant flash (ibid., 'vi bhāti'). It is in this context that the word 'bhilma' occuring in the twelfth mantra must be considered. The mantra is:

अस्मै बहूनामवयाम सख्ये
यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मर्ज्मि दिधिषामि
बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥

'To him our dear friend who is also the first (viz.foremost) of the many devatās that be, we offer our worship with ritualistic acts, with respectful salutations and with offerings (oblations). I proceed to discover the high (viz. beyond our ken) seat of this devatā, (in myself), and nourish this seat with 'bilma', sustain it with offerings, and make

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prostrations around this seat with the laudatory hymns (ṛks)'

The highest seat of Tanūnapāt, the devatā of the mantra, is sought here to be nourished with 'bhilma', which is interpreted by Sāyaṇa as the faggots which are burning ('bhilmair bhāsanaih kāshṭhaih'), or the fuel that makes the sacrificial fire burn more brightly. Sāyaṇa notes that the word 'didhishāmi' which goes with 'bilma' means not only to nourish or sustain (dhāraṇārtha), but also to express, to produce sound (dhisha śabde). The sentence ('didhishāmi bilmaih') may therefore mean: 'I seek to illumine the hidden speech (the madhyamā - vāk called 'dhenu' earlier)'. Here is an attempt to unravel the mystery, to give form to what is amorphous and to spell out what is indistinct. And this is precisely what the earlier mantra refers to as 'chiselling (sculpting) well in or by the heart' (2, 'hṛda ā sutaṣhtam')

The 'bilma', which Yāska introduces in the passage cited above has been explained by himself as 'division', 'illumination', 'causing something to appear' ('bilmam bhilmam bhāsanam iti vā, cf. Durgāchārya on 1, 20, 'bhider bhāsater vā bilma-śabdah'). There is a word even in classical Sanskrit, 'bilma', derived from the root 'bid' (which means 'to cleave', 'to split', cf. *Dhātu-pāṭha*,3,27; which is semantically the same as 'bhilma' from the root 'bhid' ('to break', 'to pierce', 'to split'). Bilma in this sense signifies an analytical approach, an

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isolation of the ingredients for purposes of better understanding, and division of words so as to bring out the meaning better. Yāska employs the compound expression 'bilma-grahaṇa' in the sense of receiving or appreciating the involvements of the true import of the mantras. This is how the idea of division or splitting ('bid', 'bhid') and the idea of illumination or shedding light ('bhās') agree in essence.

The effort on the part of the non-seers would be in terms of intense and earnest contemplation on the true import of the Vedic mantra (which is called tapas). This is seen by Yāska as the best and most expedient substitute for direct vision which characterizes a 'ṛshi'. Hence his statement, quoted earlier, 'na hy eshu pratyaksham asti anṛsher atapaso vā', 13,12). According to him, Nirukta is a sort of 'tapas', which will enable us to appreciate the light that shines amidst the words used in a mantra (bilma-grahaṇa). The Vedic corpus has been divided into four Vedas, and each Veda into several 'śākhās' only to help in our correct understanding of the texts; and the 'vedāngas' (aids to the Vedic study) (like Nirukta of fourteen and Vyākaraṇa of eight kinds) are designed to serve the same purpose. For unless the light of tradition is shed, the meanings are not correctly discerned. The commentary on *Nirukta* explains:

भेदेन ग्रहणार्थं भिन्नान्येतानि शाखान्तराणि (एकविंशतिधा बाह्वचं एकशतधा आध्वर्यवं सहस्रधा सामवेदं नवधा आथर्वणं) लघूनि सुखं गृह्णीयुरेते शक्तिहीना अल्पायुषो मनुष्याः।

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The preservation of tradition and its communication were intended to be facilitated by division and classification of the huge mass of mantras into four Vedas (*Ṛgveda* in 21 recensions, *Yajurveda* in 101 recensions, Sāmaveda in 1000 recensions and Atharvaveda in 9 recensions) and several vedāngas. The total import of the Veda is of course one, and it is to be intuitionally apprehended (bilma as bhāsana): but the division of the texts helps the understanding of the details ('vedānga-vijnnānena bhāsate prakāśate vedārtha iti idam uktam bhilmam iti', comm. 1,20).

Of the six Vedāngas, traditionally counted (and as described earlier, see Volume One), Vyākaraṇa and Nirukta appear at first sight very much akin to each other in intent as well as in approach. The two disciplines in fact cover the same ground: ascertainment of the meanings of the words used in the mantras, taking recourse to the manner in which the words are derived and formed. Even in Yāska's days, one wondered if and how Nirukta differed from Vyākaraṇa at all, and whether the study of Vyākaraṇa alone would not suffice as a Vedānga. Yāska concedes the value and importance of Vyākaraṇa, but points out that Nirukta has its own unique contribution to make (1, 15, 'āthāpīdam antarena ...'). The importance of Vyākaraṇa does not render Nirukta redundant. Yāska says (1, 15):

अथापीदमन्तरेण मन्त्रेषु अर्थप्रत्ययो न विद्यते। अर्थमप्रतीयते। नात्यन्तं स्वरसंस्कारोद्देशः। तदिदं

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विद्यास्थानं व्याकरणस्य कार्त्स्न्यं स्वार्थसाधकं च ॥

Without the help of this science (viz. Nirukta), it is impossible to ascertain the precise import (of the mantras). And when the precise import (of the mantras) abiding in the mantras in the form of a meaning as a sentence, comm. 'mantreshu vākyabhāvenā-vasthitheshu') is not ascertained, the very purpose of understanding the grammatical nuances would fail altogether. Therefore, this science (viz. Nirukta) would help to complete the work of grammar; and, further, it has its own end to achieve (viz. not covered by grammar). In other words, Vyākaraṇa as a vedānga would be purposeful and effective only when Nirukta is associated with it; and far from being an accessory to Vyākaraṇa, Nirukta has an independent role to play.

The word 'Vyākaraṇa' signifies the technique by which the nature and formations of individual words are discerned so as to bring out the meaning ('vyākriyante arthā yena'). The primary sense of the word is 'distinction', 'division', 'separation', 'explanation'; it refers to grammatical analysis. Durgā-dāsa (author of *Dhātu-dīpikā*) specifies that such analysis is resorted to in order to determine what in normal usage are 'good' (viz.grammatically justified) words, and what are not ('vyākriyante

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vyutpādyante sādhu-śabdāh asmin, aneneti vā'). Kātyāyana speaks of the purpose of grammar as discrimination between words that are already in existence and usage ('siddha-śabda-vivekāya'). In general, therefore, Vyākaraṇa attends to the characteristics of the lingual phenomena. The Vedic mantras are composed of words, and these words are also the words employed by people in normal transaction. The rules of grammar must naturally be expected to be same for common speech (what Yāska and Pāṇini know as 'bhāshā') and for the Vedic mantra (ārsha, naigama, anvadhyāya or vaidika, *Nirukta*, 1,4).

But the usage of words in mantras is often different from ordinary usage, as for instance, the word dānta' (meaning 'disciplined', from 'dama upaśame') in ordinary language taking the form of 'damunā' in the mantras, or the word 'ushṇa' (meaning heat from 'usha dāhe') becoming 'ushṭa' (samprasāraṇa) in the mantras, or again 'sādhyate' in normal speech becoming 'sādhā' in the mantras (cf.*Nirukta*, 2,2,6 'tathāpi bhāshikebhyo dhātubhyo naigamāh kṛto bhāshyante'). It is necessary thus to recognize that the Vedic language is different from the language used by common people in the world (loka-rūḍha-prayoga). A knowledge of Nirukta is indispensable for understanding the true import of the Vedic language. The word 'nirukta' has the sense of ascertainment of the meaning of what has been said ('nir niśchayena uktam'), explanation of the various

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nuances of meaning, and arriving at the correct etymological significance. If Vyākaraṇa is preoccupied with the structure of the language, Nirukta is concerned with the world of meanings. Devarāja-yajvā, the glassator on *Nirukta*, brings out the special function of Nirukta *vis a vis* Vyākaraṇa:

प्रधानश्चेदमितरेभ्योऽङ्गेभ्यः सर्वशास्त्रेभ्यश्च
अर्थपरिज्ञानाभिनिवेशात् ।
अर्थो हि प्रधानम् । तद्गुणं शब्दः। स चेतरेषु व्याकरणादिषु चिन्त्यम् । ..... यथा शब्दलक्षण परिज्ञानं सर्वशास्त्रेषु व्याकरणादेवं शब्दार्थनिर्वचन-ज्ञानं निरुक्तात् ॥

However, Yāska considers the knowledge of grammar as a prerequisite for the study of Nirukta (2,3). He insists that Nirukta should not be communicated to one who has not studied grammar (2,3,5):

नावैयाकरणाय (निर्ब्रूयात्) ।

But the student of grammar must have recognized the limits of grammar and he must approach a master of Nirukta for further instruction (2,3,6):

नानुपसन्नाय (निर्ब्रूयात्) ।

Further, one who would be a student of Nirukta must have the ability to look beyond the realm of words and get interested in ascertaining the meanings in the light of Nirukta (2,3,7):

अनिंदविदे (निर्ब्रूयात्) ।

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This sūtra also suggests that a deep insight into reality is a qualification for the study of Nirukta. Even if one is not acquainted with grammar, he becomes eligible for the study of Nirukta if he is inward-oriented and can look beyond the external forms. Yāska concludes by saying that Nirukta should be taught to those who come as earnest students, who are brilliant and receptive, or austere and ascetic (2,3,9):

उपसन्नाय तु निर्ब्रूयात् यो वाऽलं विज्ञातुं
स्यान्मेधाविने तपस्विने वा ॥

Pāṇini's *Ashṭādhyāyi* has been regarded in tradition as a vedānga, although it was mainly interested in determining the correct form of words used by the elite (śishṭa). There is evidence for believing that

there were several vyākaraṇas (as many of sixty-four) during and prior to the time when Pāṇini prepared his terse treatise. The reasons for the survival and wide-spread usage of Pāṇini's Vyākaraṇa were its perfection, organization, and comprehensive character. Pāṇini deals also with the Vedic language which even during his days had become ancient and rather obsolete. He noticed that this language (called by him chhandas, nigama, mantra) differed in various ways from the language used by the lay folk (known to him as 'bhāshā'), in which however he was really interested.

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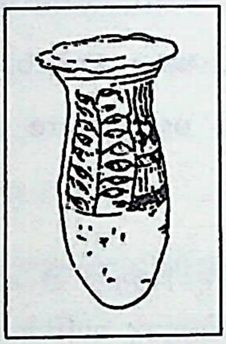
Nevertheless he took upon himself to provide special rules relating to the words used in the Veda. He refers to the Vedic language no less than one hundred and ten times, and there are in his work more than two hundred and thirty aphorisms shedding light on the Vedic language. No other vyākaraṇa, earlier or later, appears to have had this much of involvement in the Vedic language. Hence, the ascription of the status of vedānga to it.

It should nevertheless be noted that Pāṇini credits almost unlimited grammatical license, especially with regard to interchanging or dropping inflections (as Macdonell points out in his *Sanskrit Grammar*, p. vii), and a wide variety and diversity in the use of words in the Vedic language ('bahulam chhandasi', an expression frequently used by him, e.g. 2,4,39 ;3,2,88; 5,2,122 ;6,1,34 and 7,4,78). Pāṇini as a votary of tradition was obviously attempting to justify and validate the manner in which words were used in the Vedic corpus, and also to develop another linguistic framework for this purpose.



The word 'chhandas' means to Pāṇini not so much metre as such as verse in general; it refers to all metrical (or versified) passages (the ṛks as well as the yajus), but distinguished from the brāhmaṇa-passages in prose (not, as

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Goldstücker thought, inclusive of the mantras and brāhmaṇas, *Pāṇini, His place in Sanskrit Literature*, pp. 20 and 71). Chhandas, in other words, means the 'Samhitā' of the Vedic corpus; it is synonymous with 'mantras'. The expression 'nigama' refers to the Vedic tradition (Pāṇini, 6,4,9; 7,2,64 and 7,4,74), the tradition crystallized in the mantras in the Samhitā-portion, which are also metrical in character (syllable-oriented, so-called akshara-vṛtta, involving also rhythm by regulated syllables, cf.*Ṛgveda-prātiśākhya* 17,39, 'tad vṛttam chhandasām prāhuh').

(2)

Nirukta deals with an aspect that is more than sound and its ordinary sense. Yāska refers to a

discussion concerning the primacy of words in the context of the mantra-visualizations (1,17). The mantra that we find now is in the form where words are undifferentiated from one another, are 'put together' in a metrical form, and are recited also as such. This form is recognized as 'samhitā' ('brought together well' viz.meaningfully), defined by Yāska thus: 'paras samnikarshas samhitā'. The doubt that is raised in this context is whether the words are primary in the sense of having their own specific meanings, which

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determine the final meaning of the sentence where the words are brought together. In other words, are the words (pada) severally of primary significance (prakṛti), and the sentences merely modifications thereof (vikṛti), or the other way about? Votaries of grammar would be inclined in favour of this view. And the authors of the recensions of the branches of the Vedic corpus (prātiśākhya, charana), concerned as they are with grammatical rules of combinations of words and recitation of mantras, would take the words as of primary significance ('pada-prakṛtīni sarva-charanānām pārshadāni').

Yāska, however, differs. According to him, the samhitā form is natural, earlier and primary; division thereof into constituent words is artificial, later and secondary. The seers visualized the mantra not as a collection of disparate words, but in its samhitā form. The emphasis is on the total meaning of the mantra, which influences and determines the meanings of the words involved in the mantra. A Samhitā, in other words, is not a mere collection of words, but an organization of meaningful words; and the organization in the case of the mantra is both spontaneous and intuitional. Words acquiring their meanings only as constituent elements of a sentence (which is the epiphenomenon of a vision), can be identified and isolated for purposes of grammatical analysis and understanding only on the basis of Nirukta. That is why Yāska says that

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without Nirukta, even the division of a sentence into words would be impossible for it is only the meaning that enables us to distinguish the words (1,15):

अथापीदमन्तरेण पदविभागो न विद्यते ॥

The commentator on *Nirukta* explains Yāska's position as follows:

पदं येषु संहितायाः पदप्रकृतित्वेन चिन्त्यते तानीमानि पदप्रकृतीनि। ... अत्र द्विविधा वर्णयन्ति। पदानां या प्रकृतिः सोऽयं पदप्रकृतिः संहिता। किं कारणं? संहितातो हि पदानि प्रक्रियन्ते। तस्मात् संहितैव प्रकृतिः। विकारः पदानि। इत्येवमेके मन्यन्ते। अपरे पुनः पदप्रकृतिः संहितेति पदानि प्रकृतिर्यस्याः। सेऽयं पदप्रकृतिरिति। किं कारणम्? पदान्येव हि संहत्यमानानि संहिता भवति। तस्मात् पदान्येव प्रकृतिः। विकारः संहितेति ॥

संहितायाः प्रकृतित्वं ज्यायः। मन्त्रेऽ ह्यभिव्यज्यमानः पूर्वमृषेः मन्त्रदृशः संहितयैवाभिव्यज्यते, न पदैः। अतश्च संहितामेव पूर्वं अध्यापयन्ति अनूचाना ब्राह्मणाः। अधीयते च अध्येतारः। पदैरेव विन्ययोक्ष्यन्तः मन्त्राः कर्मसु ।

He refers to two views: one that the padas take their form and meaning only in the context of samhitā; and the other that regards padas as more fundamental, because it is the padas that in aggregation constitute the samhitā. Yāska prefers the former view: that the samhitā is more fundamental, because it is in this form that the seers perceived the mantras. It is, however, natural that in some texts (like the Prātiśākhyas) which are concerned with the correct pronunciation of the

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Vedic passages the words become more important and fundamental (cf. *Ṛgveda-prātiśākhya*,2,1). But this is peculiar to some disciplines (sva-śāstra-niyata), and some special purpose they are meant to serve (viśesha-hetubhih).

The samhitā is the first form of the Vedic corpus, because the mantras were directly and transcendentally seen by the sages only as so many samhitās. And it is also in samhitā-form that the mantras were communicated to their disciples. The import of the Samhitā cannot adequately or satisfactorily be ascertained merely by examining the nature, form and modifications of the words. The meaning in which Nirukta is interested is not the word-meaning which becomes relevant to grammarians, but an imaginative construction by which the words become not merely articulate but eloquent. There is an expression 'manma' which becomes important in this connection. It is of Vedic origin (1,162,7) and Yāska refers to it (6,22):

उप प्रागात्सुमन्मेऽधायि मन्म
देवानामाशा उपवीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति
देवानां पुष्टे चकृमा सुबन्धुम् ॥

This is a mantra employed in the aśvamedha ritual, and so is taken to be addressed to 'aśva' (as the devatā) by the seer Dīrgha-tamā-auchathya. The aśva, however, does not mean 'horse' here, but the abstract consequences of the ritual (yajña-phala-bhūta). This is described in the mantra as earnestly

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desired or constructed by the mind ('manma', mananīya). And this has come to the seer on its own, viz. spontaneously (sumat, explained by Yāska as 'svayam', *Nirukta*, 6,22 'upa praitu mām svayam yan manodhyāyi yajñena'). This 'manma', which is spontaneous and transcendental, not only rejoices the hearts of the brilliant seers ('anvenam viprā ṛshayo madanti'), who visualize the mantras, but secures the delights of the senses and mind ('devānāmāśā). The 'manma' is well-secured (subandhum) in the form of a mantra. It must be noted that the seers who profit by this 'manma', which intoxicates and exhilerates (madanti), are described as 'viprāh' (those who are especially equipped with unusual sight, transcendental vision, and extraordinary intuition).

Another reference to 'manma' in *Ṛgveda* (8,44,12) also relates it to 'vipra' and 'kavi' (which word is synonymous with 'ṛshi', one endowed with brilliant intellect and extraordinary intuition):

अग्निः प्रत्नेन मन्मना
शुम्भानस्तन्वं स्वाम् ।
कविर्विप्रेण वावृधे ॥

Agni, the first and the foremost of the devatās, pervading all the realms and identified with the very life of all creatures, is described here as materializing his own form and growing in splendour. He is the 'Kavi', and he grows by the 'vipra'; but what materializes his body in a praiseworthy manner is the 'most ancient' manma (pratnena manmanā). That is to say, the formation of Agni is spontaneous. It may

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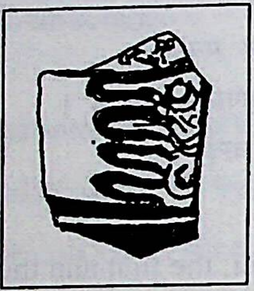
also be noted that when *Aitareya-brāhmaṇa* (1,4) prescribes this mantra as the first puronuvākyā (in the ājya-bhāga) in Dīkshaṇīyeshṭi, the intended purpose is 'the perfection of form' (rūpa-samṛddhi).



Also to be considered in this context is Yāska's definition of *Nirukta* as an intuitional, imaginative and contemplative exercise (13,12 'chintābhyūha-lakshaṇa-āgama); reason is not altogether uninvolved in it, for Yāska gives 'tarka' as another word for Nirukta:

अयं मन्त्रार्थचिन्ताव्यूहोऽभ्यूळ्होऽपि
श्रुतितोऽपि तर्कतः ॥

The *Vṛtti* explains Yāska's view:

एवमर्थं मन्त्रार्थचिन्ताभ्यूहोऽभ्यूढः मन्त्रार्थचिन्तानां अभ्यूहः मन्त्रार्थचिन्ताभ्यूहः। वितर्कितः, शक्यते एतावता मन्त्रार्थोऽभ्यूहितुमिति॥ पुनः अयं अपि श्रुतितः, अपि तर्कतः श्रुतिभ्यो ब्राह्मणेभ्यो निगमशेषेभ्यश्च उन्नीतार्थाभिधानसामर्थ्येभ्यो वाक्यार्थसामर्थ्यात् तस्योपरि पर्यायास्तर्कोऽभ्यूहो लक्षणन्याय इति ॥

The import of the mantra is to be ascertained by careful reconstruction of the words and their individual meanings, and by putting them together by imagination and reason. Such ascertainment must also be in consonance with the rest of the scriptural text (śrutitah, viz. with the brāhmaṇa-passages). The import needs to be extracted on the strength of the total meaning suggested by the text of the mantra.

He also relates a story of the origin of Nirukta, where 'tarka' is

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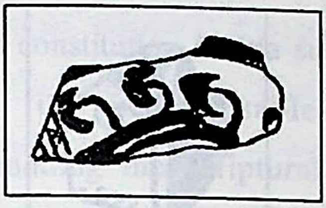

synonymous with Nirukta. When the direct seers of the mantras were dead and gone, people approached the devās and asked them: "Who now would function for us as the seers?" Thereupon, the gods gave them this 'tarka' (viz. Nirukta as the discipline based on reason and inquiry), and told them that this would take the place of the seers. Yāska adds that whatever thinking (relating to the true import of the mantras) has the traditional background is very much like the communication from the seers themselves:

(मनुष्या वा ऋषिषूत्क्रामत्सु देवानब्रुवन् के न ऋषिर्भविष्यन्ती ति। तेभ्य एतं तर्कं ऋषिं प्रायच्छन् मन्त्रार्थचिन्ताभ्यूहं अभ्यूळहम्। तस्माद्यदेव किश्चानूचानोऽभ्यूहत्यार्षं भवति ॥

(अतः परागमविशुद्धये प्रस्तौति। पूर्वमपि हि साक्षात्कृतधर्माण ऋषयो बभूवुरित्युक्तम्। इह तु मन्त्रार्थाभ्युपप्रदर्शनार्थमिति विशिष्यते । .. एवमादि पुराकल्परूपोऽर्थविदः शास्त्रावतारस्तुतये, तेभ्यः 'एतं मन्त्रार्थचिन्ताभ्यूहमभ्यूहं प्रायच्छन्'। ते देवाः एतं समस्तार्थमूहमपि भवन्तोऽनेन मन्त्रार्थान् शक्यन्तेऽभ्यूहितुमिति। यस्मादेतदेवं 'तस्मात्' अस्मिन् सूक्ते निरुक्तशास्त्रे यः 'अनूचानः' विद्वान्। यदेव किश्चिन्मन्त्रार्थेषु 'अभ्यूहति' 'आर्षं तद् भवति' तथैव तदृषयोऽभ्यूहितवन्त इत्यभिप्रायः॥ वृत्तिः॥

Here, 'ūha' is the key-word, for Nirukta has also been called 'ūha-brahma' (where 'brahma' means the true import of the Veda, 'ūhyate atra brahma vedārthah'), or 'oha-brahma' (with identical meaning, 'oha brahmāṇa ūha-brahmāṇa ūha eshām brahmeti vā'). The word 'ūha' has two derivations, one signifying inquiry, investigation, consideration ('ūha vitarke', with the suffix ) and the other, imaginative understanding (ūha with the suffix ghañ). The

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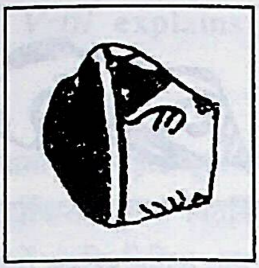
lexicon *Amara-kosha* gives 'tarka' (or 'vitarka') as its synonym; supplying what is missing (adhyāhāra) and creative organization (vyūha) are also given as alternate expressions. Jaimini defines 'ūha' as imaginative reconstruction of what is not evident or what was not already there ('apūrvotkshepaṇam', that is to say 'puruvāprāptasya utkshepaṇam'). The expression 'vitarka' (given as synonymous with tarka) is explained in *Kavi-kalpa-druma* as inquiry or investigation when there is doubt or uncertainty ('sandehād vichāre'). 'ūha' (or 'abhyūha') involves the ideas of deliberation, reasoning, consideration, examination (parīkshaṇam), guessing, conjecture and inference.

And this is directed towards the true and total import of the Vedic



mantras. The primary basis for consideration or examination here is the Vedic text itself (śruti), and thought is focussed on it. This is what is done in Nirukta, which therefore has been called the science of imaginative understanding of the scriptural text ('seyam vidyā śruti-mati-buddhih'). This understanding, however, is not entirely, not even primarily, by the mind (or intellect). According to Yāska, austerity (tapas) it is that enables one to accomplish this task of reaching the other shore (in the understanding of the meaning of the mantras) ('tasyās tapasā pāram īpsitavyam'). Austerity helps because it brings about the purity of the

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internal constitution (chitta-śuddhi), which is indispensable for understanding the scriptural texts correctly.

To illustrate the Niurkta method of understanding the Vedic mantras, Yāska relates an episode: Śākapūṇi (an earlier author of a Nirukta text) once deliberated that he could understand all the devatās by the very meanings of the mantras. When he did this, a devatā with both masculine and feminine characteristics together appeared before him; and Śākapūṇi was unable to identify this devatā. His confidence was unsettled. He sought from the devatā clues to understand and decipher. The devatā thereupon presented a mantra (ṛk) to him, and said "This then am I, who is the devatā of this mantra" (2,9):

शाकपूणिः संकल्पयाञ्चक्रे । सर्वा देवता जानामीति । तस्मै देवतोभयलिङ्गा प्रादुर्बभूव। तां न जज्ञे। तां पप्रच्छ विविदिषाणि त्वेति। सा स्मा एकामृचमादिदैषा मद्देवतेति॥

The mantra that was given to Śākapūṇi was the one that occurs in RV(1,164,29), which on the surface tells us that the calf makes an unexpressed sound on approaching the cow which is confined to the cattle-shed. The cow responds by making a loud sound, revealing thereby love that surpasses the love among human beings:

अयं स शिंक्ते येन गौरभीवृता
  मिमाति मायुं ध्वसनावधि श्रिता ।
सा चित्तिभिर्नि हि चकार मर्त्यं
  विद्युद्भवन्ती प्रति वव्रिमौहतः ॥

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Vyākaraṇa explains that the word 'śinkte' is derived from the root 'śiji avyakte śabde' (to make an inarticulate sound) and that the expression 'māyum' is derived from the root 'māng māne śabde cha' (to make sound, or to measure out). It does not, however, specify what or whom the pronoun 'ayam' refers to, when the mantra speaks of "this one makes an unmanifest sound' ('ayam śinkte'). Nor does it explain why the cow (gauh), confined in the cattle-shed ('dhvasanāvadhi śritā'), made a loud noice ('mimāti māyum'). Again, how the cow 'glowed extraordinarily ('vidyud bhavantī') and revealed her form ('vavrim praty auhata') does not become clear from any grammatical analysis of the words. More importantly, what the scriptural import is will remain a mystery, despite understanding all the words employed in the mantra in their possible grammatical nuances.

This is where Nirukta steps in. Yāska has a general principle to follow (13,12): The import of the mantras must be ascertained in accordance with the context, and not by examining the several words of the mantras ('na tu pṛthaktvena mantrā nirvaktavyāh; prakaraṇaśa eva tu nirvaktavyāh'). While doing so, he goes beyond vyākaraṇa. He has to keep in mind the background story of Śākapūṇi, in front of whom the mantra-devatā with alternate suggestions presented herself. The devatā for the first forty-one mantras of this long sūkta having 52 mantras (the seer of which is Dīrgha-tamā-auchathya), known familiarly as

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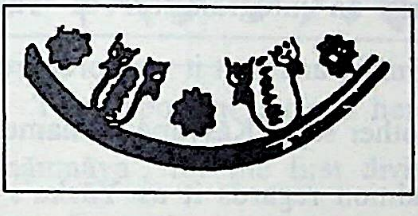
'asya-vāmīya' (from the first words used in the first mantra), is the group called Viśvedevas. The suggestion of the cow being the centre of attention occurs in the context. In the light of the context, the devatā of the mantra appearing with two gender or sign characteristics (ubhaya-linga) suggests the possibility of two-fold interpretation of the mantra.



The words 'ayam', 'sah' and 'yena' being all in the masculine gender refers to a male devatā: the cloud (megha) is indicated. And the words 'adhi', 'śritā' and 'sā' being in the feminine gender refer to 'gauh' which is Madhyamā-vāk, the female devatā. If, on the other hand, linga is taken to mean 'sign' or 'symbol', reference is to the realm in which the devatā is located. The words 'vidyud bhavantī' indicate the mid-region (madhyama-linga), where the inarticulate sound proceeds from the clouds. The expression 'māyu' (in the sense of producer of all things, according to Durgāchārya 'sarva-bhūta-nirmātā') refers to the sky or celestial realm (uttama-linga) where Āditya (sun) presides. The sun, explains Durgāchārya, resides in the clouds as lightning and is responsible for the rains; he resides in the sky and takes back the water from the earth ('vidyudātmanā megha-sthāne sthitvā varshati, ādityātmanā dyusthāneā sthivā punar ādatta ity abhiprāyah'). 'Vavri' is explained by Yāska as one of the names of 'form' (rūpa-nāma). The sun (gauh) covers

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the earth with rains, and takes the waters back into himself. This is resuming own form. Here is the explanation of Yāska, illustrating the Nirukta method of interpretation (2,9):

अयं स शब्दायते येन गौरभिप्रवृत्ता मिमाति मायुं शब्दं करोति। मायुमिवादित्यमिति वा। वागेषा माध्यमिका। ध्वसने मैघेऽधिश्रिता। सा चित्तिभिः कर्मभिर्नीचैः निकरोति मर्त्यम्। विद्युद्भवन्ती प्रत्यूहते वव्रिम्। वव्रिरिति रूपनाम। वृणोतीति सतः। वर्षेण प्रच्छाद्य पृथिवीं तत्पुनरादत्ते ॥

The intense cogitation upon the intent of the mantra (mantrātha-chintā) results in such creative imagination (ūha or abhyūha). This is why Nirukta is called 'ūha-brahma'. Its function can be seen to be quite distinct from that of Vyākaraṇa; it is nearer to the spirit of the Vedic corpus than Vyākaraṇa or any other Vedānga can be. Nirukta which emphasizes the role of context (prakaraṇa) takes into consideration details such as historical episodes or narratives in the background (itihāsānupraveśa), ritualistic requirements (adhi-yajña), and symbolic explanations (adhyātma).

There is a suspposition that this division (Naighaṇṭuka-kāṇḍa) did not form an integral part of Yāska's *Nirukta*, and that it was prepared by another sage, Kāśyapa by name. But tradition regards it as Yāska's own work, as a preface to the other two divisions; and we can discern a continuity in the three divisions. Subsequent to the preparation of Naighaṇṭuka-kāṇḍa, several Nighaṇṭus have appeared (like Amara-kośa, Vaijayantī and Halāyudha), but they do not deal with

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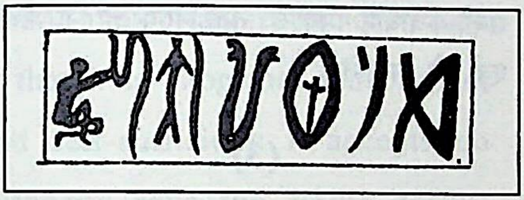
words especially employed in the Vedic corpus. It is therefore that this Kāṇḍa of *Nirukta* is indispensable for the student of Vedic literature. Not only are the words used in the mantras listed here along with their synonyms, but they are also illustrated by contextual references.



The important concept here is 'samāmnāya', for the first division starts with 'samāmnāyas samāmnātah; sa vyākhyātavyah'. The word 'samāmnāya' ('mnā' being the dhātu and 'sam' and 'ang' being the upasargas) involves the ideas of intent repetition, learning by heart, devoted study (abhyāsa), and instruction in a sacred session (upadeśa). It means tradition that has been well passed on in an unbroken line of teachers and students. An important aspect of such a tradition is the list of key-words, without understanding which the study of the Vedic corpus would be ineffective and impossible. The words listed in the Nighaṇṭu are seminal in nature, and illumine the Vedic import. The group of words beginning with 'gauh' (the first of the twenty-one synonyms of 'pṛthivī', 1,25) and ending with 'deva-patnyah' (the last of the words, giving the names of the wives of the gods like Indra and Agni, 5,12,4) constitutes what is known as 'samāmnāya', in effect, in the sense that these words must be studied well. Nighaṇṭu seeks to explain these words with reference to the mantras in which they occur.

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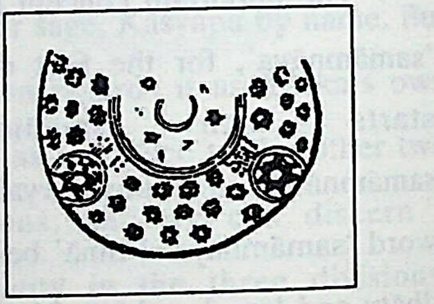
Yāska is found to explain the significance of the word 'nighaṇṭu' in a rather unusual fashion, illustrating thereby the method he has used in this work (1,1):

तमिमं समाम्नायं निघण्टव इत्याचक्षते । निघण्टवः कस्मात्? निगमा इमे भवन्ति। छन्दोभ्यः समाहृत्य समाम्नाताः। ते निगन्तव एव सन्तो निगमान्निघण्टव उच्यन्त इत्यौपमन्यवः। अपि वा हननादेव स्युः समाहता भवन्ति। यद्वा समाहृता भवन्ति॥

Samāmnāya and Nighaṇṭu are synonymous terms: both relate to the Vedic tradition. What then is the particular significance of the expression 'nighaṇṭu'? It is so-called because the words enumerated and explained in Nighaṇṭu are all taken directly from the Vedic texts (nigama). The prefix 'ni' here emphasizes 'with definiteness' (niśchayena), 'with specificity' and 'with regard to the secret or hidden meanings (nigūḍhārthā eva te). The words are gathered from the Vedic texts (chhandobhyah), and are explained with reference to the context, or background. We read in the commentary (1,1):

निश्चयेनाधिकं वा निगूढार्था ये ते परिज्ञाताः सन्तो मन्त्रार्थान् गमयन्ति। ततो निगमसंज्ञा निंघण्टवः एव इमे भवन्ति॥

(3)



The expression 'nirukta' literally means 'completely and coherently explained', the prefix 'nih' being taken in the sense of 'sam' ('well') (cf. *Anukramaṇikā-bhāshya).*

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Nirukta, therefore, signifies a methodical treatise of word-lists, occuring in the Vedic corpus. These are words that are not usually found in other lexicons (nighaṇṭu, śabda-kośa). A student of the Vedic lore has necessarily to seek the help of Nirukta in identifying the words listed here. An important feature of Nirukta is that it is altogether independent and self-sufficient: it accepts no authority save the Vedic corpus (called here Nigama).

Yāska's *Nirukta* has come down to us in three broad divisions (called Kāṇḍas). The first division is known as Naighaṇṭuka (or Nighaṇṭu), for it prefaces the entire work by emphasizing the value of the lexicon characteristic; this division is introductory in nature. It begins by listing the words (of Vedic origin) having multiple synonyms arranged in sixty-nine groups (gaṇa). The words here begin with 'gauh' (a synonym of 'pṛthivī', earth) and end with 'apāra' (a synonmym of 'dyāvā-pṛthivī', earth and sky). The second division, known as Naigama (or Nigama) continues this exercise and lists 278 single words (eka-padika) with multiple meanings. The word-list here begins with 'jahā' and ends with 'ṛbhīsham'. The division is so called because the words listed here are relevant only in the Vedic context (nigama). And the following chapter constitutes the third division, known as Daivata-kāṇḍa, listing the words denoting the devatās, beginning with Agni and ending with 'deva-patnyah' (feminine consorts of devatās like Sūrya, Indra and Agni). Despite the

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structural division of the text, there is a continuity in the method followed as well as in the subject-matter discussed, in all the three divisions. And it is this continuity that equates Nirukta with Samāmnāya. *Anukramaṇikā-bhāshya* has these verses:

आद्यं नैघण्टुकं काण्डं द्वितीयं नैगमं तथा।
तृतीयं दैवतं चेति समाम्नायस्त्रिधा स्थितः॥
गौराद्यपारपर्यन्तमाद्यं नैघण्टुकं मतम्।
जहाद्युल्बमृर्भाषान्तं नैगमं संप्रचक्षते ।
अग्न्यादि देवपत्न्यन्तं देवताकाण्डमुच्यते॥

The traditional reckoning is that Yāska's main work (Nirukta proper) consists of twelve chapters in two divisions; the earlier six chapters (pūrva-shaṭka) and the latter six chapters (uttara-shaṭka). There are also two appendices known as pariśishṭas, thus making fourteen chapters in all. However, according to the Vṛtti on Nirukta, the second appendix is not a chapter at all, but a continuation of the first appendix. Each of the chapters (called adhyāyas) has several sections (called pādas), usually four. The first two chapters consist of six and seven sections respectively, and provide an adequate introduction to what is known as "Naighaṇṭuka-vyākhyā' (interpreting the Nighaṇṭu). The third chapter (having four sections) continues this topic, while the other chapters in this division (the fourth and the fifth chapters having four sections each and the sixth six sections) are meant to illustrate the method of interpreting the Naigama-

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kāṇḍa (Naigama-vyākhyā). The later six chapters deal exclusively with Daivata-kāṇḍa (the seventh chapter having seven sections, the eighth three, and the others four sections each). This division is classified in terms of the devatās of the three realms (tri-sthāna : earth, midregion and sky).

There is an excellent and elaborate commentary (vṛtti) on the entire *Nirukta* by Durgāchārya, who is described as the resident of the hermitage, Jambū-mārga-āśrama ('jambūmārgāśramavāsinah bhagavad-durgāchāryasya kṛtau', in the colophon). Known as *Ṛjvarthā,* this is of great help in understanding and appreciating Yāska's position. There is also a gloss on *Nirukta* by Devarāja-yajvā.

While the treatise, in conformity with its Nighaṇṭu character, is mainly interested in determining the words of traditional significance, it also provides an entire semantic framework for understanding the Vedic corpus. It approaches the subject from different angles, and seeks to reconcile divergent views; and *inter alia* it unravels the hidden meanings of the mantras. The expression 'samāmnāya' as synonymous with Nirukta acquires significance in this context. In fact, Yāska himself explains the word 'nighaṇṭu' (the principal form of Nirukta) in terms of the Vedic tradition (nigama), which contains hidden imports:

तमिमं समाम्नायं निघण्टव इत्याचक्षते ।
निघण्टवः कस्मात्? निगमा इमे भवन्ति। छन्दोभ्यः
समाहृत्य समाम्नाताः। ते निगन्तव एव सन्तो

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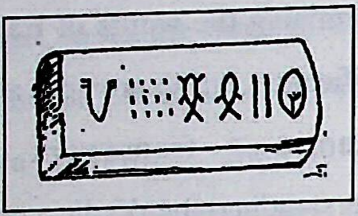
निगमान्निघण्टव उच्यन्त इत्यौपमन्यवः। अपि वा हननादेव स्युः समाहता भवन्ति। यद्वा समाहृता भवन्ति॥



The significance of the word 'sam-āmnāya' has already been explained. Yāska takes this word as meaning substantially the same as Nighaṇṭu (word-lists of Vedic origin). He understands 'nighaṇṭu' as dealing with words which are extracted from the Vedic corpus (nigama); such words are listed with precision and their hidden meanings revealed (which is what the prefix 'ni' in 'nigama' suggests). The words as well as their explanations are all gathered from the mantras and listed here (sam-āmnātā) in one place. This will help the students of the Vedic corpus, because the mantras are impossible to be understood unless one knows the context, the multiple senses in which the words are used, and the background stories, all of which are provided in this treatise.

The interpretation of the word 'nighaṇṭu' given by Yāska illustrates the method he adopts throughout the text. Aupamanyava, an old authority in the field of Nirukta, traces the origin of 'Nighaṇṭavah', from 'nigantavah', (which means 'associated with nigama or Veda'). The 'ga' and 'ta' in the latter word are changed into 'gha' and 'ṭa' respectively in the former (an example of 'varṇa-viparyaya', one of the five methods of Nirukta); and 'nigantavah' becomes 'nighaṇṭavah'. Alternately, the source of the word

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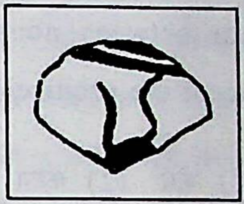
'Nighaṇṭu' is the expression 'sam-hata' (sam-āhata), which means 'gathered together in an orderly fashion', the prefix 'sam' is changed into 'ni' (meaning being unchanged); and the syllable 'ha' becomes 'gha' and 'ta' 'ṭa' (again by varṇa-viparyaya). Again, the word 'nighaṇṭu' is traced to 'sam-ā-hṛta', meaning 'methodically brought together' (with the same syllable-transformations, illustrating what is known as 'ati-paroksha-vṛtti' explanation).

While Yāska, like Pāṇini later, distinguishes between common speech (bhāshā, the language employed in daily transaction, 'vyavahārārtham loke') and sacred speech (anvadhyāya, the language of the Vedic corpus), he notices that four forms of words are common to both:



(1) nāma: nouns including aggregates (class-names), abstract nouns and pronouns; amenable to inflections (subanta), and distinguished by object - reference (dravya or sattva), number (samkhyā, gender (linga), person (vachana), and case (vibhakti). They point out or denote objects, actually existing, or being experienced:

शब्देनोच्चारितेनेह येन द्रव्यं प्रतीयते।
तदक्षरविधौ युक्तं नामेत्याहुर्मनीषिणः॥

अष्टौ यत्र प्रयुज्यन्ते नानार्थेषु विभक्तयः।
तन्नाम कवयः प्राहुर्भेदे वचनलिङ्गयोः॥

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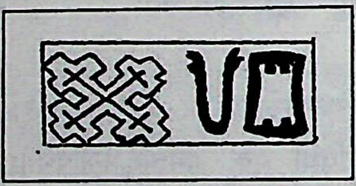
The seven cases have the following rationale; or type of relation between the object and action, or between noun and the verb (except the genitive case)

निर्देशः (1) कर्म (2) करणं (3) प्रदानं
(4) अपकर्षणम् (5)स्वाम्यर्थो (6)ऽथाधिकरणं
(7)विभक्त्यर्थाः प्रकीर्तिताः ॥

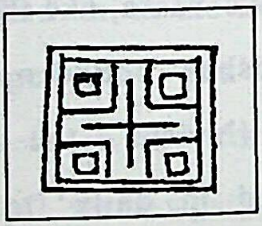
(To these seven is added 'sambodhana' or the nominative of address, thus making a total of eight cases (ashṭau vibhaktayah). According to Pāṇini, the fourth is sampradāna and the fifth apādāna. The adhikaraṇa is also known as adhishṭhātṛ)



(2) ākhyāta : Verbs, informative of actions in progress (ting-anta), and distinguished by bhāva (action, as the fundamental notion of a verb, state of being), kāla (time or tense, the ten lakāras of Pāṇini; or alternately six tenses and four moods), kāraka (instrumental, causal), number (samkhyā) and person (vachana); and is devoid of gender-districtions.

क्रियावाचकमाख्यातं लिङ्गतो न विशिष्यते।
त्रीनत्र पुरुषान् विद्यात्कालतस्तु विशिष्यते॥

The verbs in Sanskrit also vary according to the four prayogas (kartari, karmaṇi, bhāve and karma-kartari)



(3) upasarga: prepositions, prefixed to verbs or to their derivatives in order to modify,

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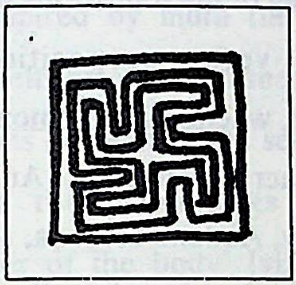
intensify or alter the sense of the roots of verbs; they have usually no meanings of their own, nor are they used independently except in the Vedic language, and



(4) nipāta: particles, which are indeclinable (avyaya) (Pāṇini, 1,1,3,7 'svarādi-nipātam avyayam'), and hence remain unaltered, irrespective of gender, person or case.

Of these four, the first two (viz. noun denoting an object and verb denoting an action) are important, for without them no sentence which can convey meaningful information can be formed. The other two (viz. preposition and particle) cannot make sentences either singly or together; they become relevant and meaningful only when used with nouns and verbs. It is therefore that Yāska speaks of 'tatraitam nāmākhyātayor lakshaṇam pradiśanti'. According to him, both constitute the essential import of the sentence ('tad yatrobhe bhāva-pradhāne bhavataḥ'), although nouns are characterized by object-indication and verbs by action-reference ('bhāva-pradhānam ākhyātam, sattva-pradhānāni nāmāni')

This is so not only in common speech where human beings and their actions are spoken of, but it is true also of the Vedic language where devatās and their exploits are described ('teshām manushyavad-devatābhidhānam'). When the seers implore the devatās to fulfil their desires, or seek their aid to get rid of

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troubles, or simply eulogize them, in the course of rituals, the same language formed by the four words mentioned above is employed; and when the devatās address the sages and seers, the speech is not any different. However, the knowledge of the ordinary people being limited and fleeting, there is need for guidance in their actions and life from a trans-mundane source. Wisdom communicated by the Vedic corpus answers to this variety of speech. Even then, the Vedic language comprises of these four forms of words only. But they must properly be understood with the help from Nirukta ('purusha-vidyānityatvāt karma-sampattir mantro vede').

Yāska, in this connection, refers to a discussion concerning the ontological status of the speech consisting of the four forms of words (noun, verb, preposition and particle), whether in common speech or in sacred language. An earlier authority, Audumbarāyaṇa, seems to have held the view that all speech is ephemeral. The words are produced from the sense-organs of one person, and are apprehended by the sense-organs of another. They, therefore, last only so long as the sense-organs operate. And they cannot exist or operate independently of the sense-organs ('indriya-nityam vachanam audumbarāyaṇah'), which are themselves transient and inert. The expression for the sense-organ, 'indriya', is significant: it literally

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means 'the ability belonging to the indṛa or the capable one (etymological sense)', or the expression 'indriyam vachanam' means the action of speech prompted or inspired by indra (in this case, the self or consciousness, ātmā). Actions are seen in the sense-organs when the promptings from the 'owner of the body' (viz. the self) are there; actions cease to exist when the promptings are no longer there. Such being the case, all words are short-lived, and therefore cannot have an enduring value.

This position is elaborately rejected by Yāska (1,2). If speech (spoken and heard) is said only to coexist with the operation of the sense-organs (the organs of speech and audition), the four forms of words (viz. nouns, verbs, prepositions and particles) and the whole structure of language involving these four forms would have no universal validity, applicability, relevance or enduring significance ('tatra chatushṭṭvam nopapadyate'). Speech involving these four forms, produced in different segments of time, would likewise be incoherent, and the communications between persons would lack meaning or relevance ('ayugapad-utpannānām vā śabdānām itaretaropadeśah'). And, further, the very formation of words and sentences in accordance with grammatical rules and linguistic norms would be untenable ('śāstra-kṛto yogaścha').

The expression 'yoga' has been explained by the commentator as



॥ दत्ताय ह्रीं श्रीं ॥ दत्ताय ह्रीं श्रीं ॥ दत्ताय ह्रीं श्रीं ॥ दत्ताय ह्रीं श्रीं ॥ दत्ताय ह्रीं श्रीं ॥ दत्ताय ह्रीं श्रीं

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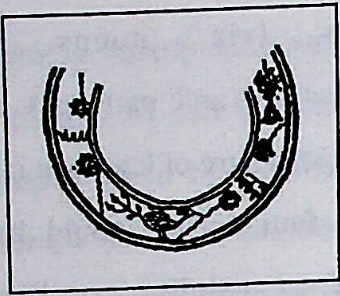

follows: the mental process initiated by the root-form gets united with the meaning thereof. The same mental process gets transformed by the grammatical rules. That being the case, the word then gets transformed. The primacy here is that of the mental processes which determine the linguistic forms:

धातुरूपा बुद्धिः तदर्थतया संयुज्यते। बुद्धिरेव हि धात्वादिरूपेण विपरिणममाना शास्त्रेण संस्क्रियते। तस्यां संस्क्रियमाणायां शब्दे संस्कारोपचारः क्रियते॥

Yāska concludes that the four forms of words have existence of their own, quite independent of the sense-organs (viz. the instruments of articulation and apprehension), independent also of the constraints of time and space. They are always available for human beings in their transactions, for sound is by nature all-pervasive and effective in expression ('vyāptimattivāt tu śabdasya, aṇīyastvāc cha, śabdena saṁjñā-karaṇam vyavahārārtham loke')

The commentator points out that 'vyavahārārtham loke' here refers to the normal transactions like desire to offer oblations, and prayers that are mentioned in the Vedic texts ('vedeshu sampradānāśīh prārthanādi-vyavahārah'), and to the convention of mentioning the names of devatās as in normal transaction ('manushyeṇa tulyam devatābhidhānam'). The structure of the language is substantially the same, whether in the normal mundane context or in the Vedic corpus.

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However, sound has two aspects: the thought in the mind which is the content of speech, and the articulation of speech which is both uttered and heard. Both are actions or processes, and in this sense they are designated as 'bhāva' ('bhavatīti'). The sound as such may be eternal and pervasive (nitya), but as thought and speech it is subject to modifications (changes, vikāra). Yāska cites Vārshyāyaṇi and enumerates six of such changes: (1) 'jāyate' (takes birth, originates, comes into existence; and the reference is to something which was not existent earlier, and not to what happens to it later; (2) 'asti' (exists now, occurs at the moment; and the reference here is to the condition of something that came into existence, the present status); (3) 'vipariṇamate' (undergoes change; the reference is to something that does not continue its earlier condition); (4) 'vardhate' (grows, gains in its constitution by association with other objects or by ingesting food or nourishment); (5) 'apakshīyate' (decays, sustains loss in its form or constitution); and (6) 'vinaśyati' (ceases to exist, dies; the reversal of 'asti', and the reference is to something that happens now to what came into existence or that took birth);

षड्भावविकारा भवन्तीति वार्ष्यायणिः। जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते विनश्यतीति ॥ जायत इति पूर्वभावस्यादिमाचष्टे नापरभावमाचष्टे न प्रतिषेधति। अस्तीत्युत्पन्नस्य सत्त्वस्यावधारणम्। विपरिणमत इत्यप्रच्यवमानस्य तत्त्वाद्विकारम्। वर्धत इति स्वांगाभ्युच्चयं सांयोगिकानां वार्थानां वर्धत विजयेनेति वा वर्धते शरीरेणेति वा। अपक्षीयत इत्येतेनैव व्याख्यातः प्रतिलोमम्। विनश्यतीत्यपरभावस्यादिमाचष्टे न पूर्वभावमाचष्टे न प्रतिषेधति ॥

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It is not, however, only these six changes that are there in thought and speech; they are many others.

The commentator explains that the changes involving substances, attributes and actions are all expressed only by the four words constituting the language (noun, verb, preposition and particle) ('vikārāh dravya-guṇa-karma-bhāvenāvasthitāh santah nāmākhyātopasarga-nipātair abhidhīyate'). The mode of the being (bhāva), according to him, signifies the state of abiding, devoid of all changes, but involving some action (in preservation of the state of being). It is a dynamic state of rest, not static, represented by nouns and verbs. In the words of the commentator:

स्थितिकाले असावपि च प्रहीणसर्वविशेषभवनमात्र क्रियाभिसम्बन्धी सन् व्यावृत्तसर्वोपपदाभ्यां नामाख्यातशब्दाभ्यामुच्यते भवतीति भावः ॥

It is a state of being in a general, undifferentiated way; the only symptom of the object or action is 'mere being' (sanmātra), in contrast to variegated changes that occur; it is being in itself ('bhāva-śabdam bhavateh, sva-padārthe bhavanam bhāvah'; 'san-mātram bhāva-lingam syāt'; 'bhavantīti sāmānyād ātmanah praskandā iva san tattvena vaiśeshikeṇa bhāva-vikārāh ātma-lābhāya bhavanti'). The changes that occur are momentary, transient and ephemeral; but the mode of 'being' is not so ('bhāvasya vikārāh bhāva-vikārāh'; 'vikāro hyanityah'). Being is the stable and enduring ground on which changes

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are projected and withdrawn in terms of time and space.

The commentator also points out in this connection that Vārshyāyaṇi, the teacher, suggests a method of inquiry (śāstra-lakshaṇa); (1) enunciation of the purpose of inquiry (uddeśa) which is tantamount to the aphorism (sūtra-sthānīya) ('shaḍ-bhāva-vikārāh'); (2) specific descriptions of the topics enunciated (nirdeśa), which is like an annotation (vṛtti), ('jāyate asti vipariṇamate vardhate apakshīyate vinaśyati'); and (3) detailed and individual definitions of the topics (pratinirdeśa), which is like a constructive commentary (vārtika) ('jāyate iti pūrvabhāvasyādim āchashṭe' etc). All linguistic analysis must be conducted in this manner as far as it is applicable ('evam sarvatra yathāsambhavam yojyam'). In the Vedic passages also, while ascertaining the true import, the same procedure holds, but varies according to situation and logic involved ('prakaraṇopapttibhyām mantrāvadhāraṇam prati prayujyamānāh vitarkyāh').

But all other changes are varieties of these six in some way or other ('atonye bhāva-vikārā eteshām eva vikārā bhavantī ti ha smāha'). They must be conjectured and construed from the expression of thought in the words used ('yathā-vachanam abhyūhitavyāh'). The form taken by the word, the root-meaning of the word, the grammatical techniques employed to give a particular form to the word, the contextual involvements and the

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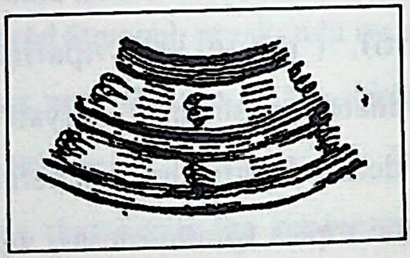
intended import facilitate such conjectures.

The rather elaborate discussion in Yāska's *Nirukta* on the four forms of words and the changes that they assume is probably intended to emphasize that the forms of words and the thoughts behind them (both being bhāva, and subject therefore to changes) can be innumerable and various. Words and their meanings in common speech need not be the same in the language of the mantras. Vyākaraṇa is an indispensable tool in understanding the former, while it is Nirukta that sheds light on the latter. Words and their meanings in the Vedic context must be explained only on the basis of contextual relevance; attending to individual words, or even to the mantras in isolation, would be unsatisfactory and misleading (13, 12, 'na tu pṛthaktvena mantrā nirvaktavyāḥ, prakaraṇaśa eva tu nirvaktavyāḥ'). The context (prakaraṇa) may be ritualistic and related to a devatā invoked in it (yājña-daivata), or a symbolic interpretation of the self and its involvements in life (adhyātma), or again the recall of an ancient legend or ballad (itihāsānupraveśa).



Further, there are words in the Vedic language, which do not by any stretch of imagination accord with the grammatical rules which are relevant to common speech, like the

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Vedic words 'jahā' (RV 8,45,37), 'īrmantāsa' (RV, 1,163,10) 'kāyamāna' (RV 3,9,2); 'lodha' (3,53,23) and so on. These are described as 'naigama' and 'anavagata-samskāra', and such words are listed and explained in the fourth chapter of *Nirukta*. It is here that intuitional reconstruction (ūha) is indicated. And even the words which can be derived from regular roots in common speech, when used in the Vedic context have forms which are altogether peculiar and untenable according to the normal grammatical rules. Yāska says (2,2,6) अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो। भाष्यन्ते दमूनाः क्षेत्रसाधा इति

The examples cited by Yāska include the form 'damūnāh' in the mantras for the word 'dāntāh' in common speech (derived from the root 'dam upaśame' with kṛt-suffix), and the expression 'sādhā' in the Vedic language for 'sādhyate' in common speech. Like the word-forms, meanings also become different in the Vedic language.

Yāska refers to the view of an earlier author of Nirukta, Śākaṭāyana that all words denoting objects (viz. nouns) are derived from roots which are verbal in nature, expressing action, thus nouns having direct relationship with verbs (1,12, 'tatra nāmānyākhyātajānī ti śākaṭāyano nairukta-samayaś cha'). Not all words, according to some grammarians and Gārgya, can be explained in this fashion ('na sarvāṇīti gārgyo vaiyākaraṇānam chaike'). Some words, although derived from

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roots, display forms caused by the application of unusual grammatical rules. Some other words are not related in any way to the roots, and are quite independently formed. The word 'purusha' ('man'), for instance, literally means 'one who resides in the town' (puri-śayah), but is employed as a general term for all men, whether, living in a town or not; even those men who live in jungles are known only as purushas. The word 'aśva', which means a horse, is derived from the root 'aśū' (signifying moving fast and covering distances, 'āśnotītyasṭā'); and even if a man moves fast he will not be called an 'aśva'. The word 'tṛṇa' literally means that which pricks and pierces ('tardanam'); but commonly it is used to denote grass which neither pricks nor pierces. Such words are conventionally valid (rūḍhi-sādhita) and not etymologically correct (dhātu-sādhita). Thus sacred conventions become important in *Nirukta*.

**(4)**

It is usual to regard Yāska's approach as interested in the devatās, addressed, described or eulogized in the mantras (adhi-daivata). Ātmānanda, for instance, in his *Bhāshya* speaks of Skanda-svāmin's approach as adhi-yajña and the *Nirukta* approach as adhi-daivata:

अधियज्ञविषयं स्कन्दस्वामिभाष्यम्। निरुक्तमधि दैवतविषयम्। इदं तु भाष्यमध्यात्मविषयमिति॥

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It is true that the third and the final division of Yāska's *Nirukta*, called Daivata-kāṇḍa, is not only the most elaborate part of the book, but also the most important one. It is here that the hidden meanings of many mantras are illumined. It is also true that Yāska's account of the numerous devatās constitutes the bulk of *Nirukta*. However, the devatās are all, according to Yāska, manifestations of the one ātman, which is the sole reality. And he seeks to establish this position in various contexts throughout the text. In this sense, his approach is better described as 'adhyātma'. He himself contrasts the two points of view, 'adhi-daivata' and 'adhyātma' and prefers the latter in his interpretation of several mantras of *Ṛgveda,* as for instance RV 1,168,21 (3,12 'ityadhidaivatam, athādhyātmam').

Yāska concedes that every mantra has a devatā, in some relation to whom the seer offers eulogies and also expresses his desire, or articulates his feelings, in order to accomplish his desire by the grace of that devatā (7,1):

यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन्
स्तुतिं प्रयुंक्ते तद्दैवतः स मन्त्रो भवति॥

The commentary explains 'devatāyām' as 'abhishṭutāyām', and adds: 'yadartha-vastu, artha-pati-bhāvaṃ ātmanah amushyāh devatāyāh prasādena amushyārthasya patir bhavishyāmi ity etām buddhim purodhāya'.

But not all mantras make explicit who the devatā is. Some mantras, of course, are manifestly and directly addressed to one or

more devatās, leaving no doubt about which devatā the seer is interested in (pratyaksha-kṛta). There are mantras which only indirectly but evidently refer to the devatās, whose exploits are praised and whose might or majesty are lauded (paroksha-kṛta). There are other mantras, where the seer identifies himself with the devatās in general and refers to the fundamental reality which is the self (ātman) manifesting as all the devatās. Yāska describes such mantras as "ādhyātmikya' (7,2):

तास्त्रिविधा ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्च ।
..... अथाध्यात्मिक्य उत्तमपुरुषयोगा अहमिति चैतेन सर्वनाम्ना ॥ (यथैतदिन्द्रो वैकुण्ठो लबसूक्तं (10,119) वागांभ्रणीयमिति (10,48) ॥

While the mantras that can answer to this definition of 'ādhyātmika' in *Ṛgveda-Samhitā* are no doubt few in number ('alpaśa ādhyatmikāh' 3,3), Yāska appear to point out that most of the 'ādhidaivika' variety of mantras are amenable to the 'ādhyātmika' interpretation. He not only explains many hymns in *Ṛgveda* from the standpoints of 'ādhidaivika as well as 'ādhyātmika', but interprets almost all key-words in the nighaṇṭu and the Naigama divisions of Nirukta in a similar manner. This renders Yāska's text a valuable guide to develop an insight into the true import of the Vedic corpus. It is Yāska's *Nirukta* that heralded the convention that Veda has three meanings ('trayorthāh

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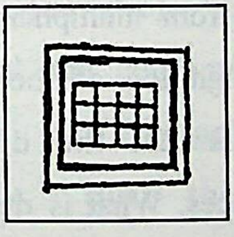
sarvavedeshu'): adhiyajña, adhidaiva and adhyātma. Bhaṭṭa-Bhāskara says in his *Jñāna-Yajña:*

अध्यात्ममधिदैवमधियज्ञं चाधिकृत्य
त्रेधेमं मन्त्रं व्याचक्षते ॥

Ānanda-tīrtha in a similar vein says:

ऋगर्थश्च त्रिविधो भवति। एकस्तावत्
प्रसिद्धाग्न्यादिरूपः। अपरस्तदन्तर्गतेश्वरलक्षणः।
अन्योऽध्यात्मरूपः। तत् त्रितयपरं चेदं भाष्यम्॥

It is probable, however, that earlier Niruktas had made definite suggestions in this regard, and that Yāska crystallized the ideology.



The convention of the ādhyātmika interpretation may indeed go back to the Vedic period itself, for we read, for instance, in *Taittirīya-samhitā* (6,1,6,4 and 5,5,2,1-7) that there were 'brahmavādins' (exponents of the self), who sought to unravel the mysteries by calling attention to the abstract but fundamental reality. The latter reference cited speaks of the Paurṇamāsya-yāga belonging to Prajāpati, although in the ritual no offerings are made to Prajāpati, nor any mention of Prajāpati is made. Indra, to whom the ritual is addressed, was the first offspring of Prajāpati who created all things and beings, viz. the Brahman or self. Any offering made to Indra must therefore be presumed to reach only Prajāpati. While Indra is mentioned here, it is only Prajāpati that is intended:

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ब्रह्मवादिनो वदन्ति। किंदैवत्यं पौर्णमासमिति। प्राजापत्यमिति ब्रूयात्। तेनेन्द्रं ज्येष्ठं पुत्रं निरवासायदिति। तस्माज्ज्येष्ठं पुत्रं धनेन निरवासयन्ति॥

(*Taittirīya-samhitā*, 2,5,2,1-7)

This convention is followed in the Upanishads, as noticed by Yāska in his interpretation of RV 1,168,21 (cf. *Nirukta* 3,12):

... इत्युपनिषद्वर्णो भवतीत्यधिदैवतमथाध्यात्मम् ...।

The expression 'brahma-vāda' used by Yāska is to be understood in the Upanishadic sense: the only reality is Brahman, which identified itself (*Bṛhadāraṇyaka-upanishad*, 1,4,10):

ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत् अहं ब्रह्मास्मीति। तस्मात्तत् सर्वमभवद्। यो देवानां प्रत्यबुद्ध्यत। स एव तदभवत्तथर्षीणां तथा मनुष्याणाम्। तद्धैतत् पश्यन् ऋषिर्वामदेवः प्रतिपेदे "अहं मनुरभवं सूर्यश्चेति" (RV, 4,26,1) ॥

"The brahman was in the beginning verily all this; it identified itself (viz. it became aware of itself as brahman, naturally) and thereby became all. Even so, whichever devatā, and whoever among the human beings understand this truth will become that very truth. This is what is known as Self-realization. The realized seer like Vāmadeva can very well be trusted when he says that he is the creator and that he is everything (as in RV, 4,26,1). Śamkara describes this vision as 'identification of oneself with all things' (sārva-bhāvāpatti). It is a passage from multiplicity to unity, and recognition of the underlying reality amidst the diversity of appearances. What is designated as 'brahman' is in reality the self of all beings (ātmā). The outlook that

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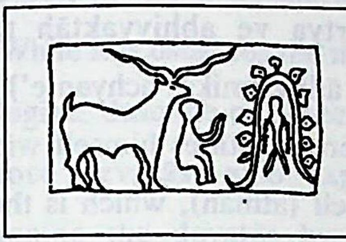
emphasizes this orientation towards the self is 'adhyātma'.



It is indeed reasonable to assume that among the four traditional components of the Vedic corpus, the Samhitā was meant to serve as the source-material, the brāhmaṇa as 'adhi-yajña', the āraṇyaka as 'adhi-daivata', and the Upanishad as 'adhyātma'. The viewpoints are often designated as 'yājñika' (ritualistic), 'nairukta' (etymological and conceptual) and 'ātma-vāda' (metaphysical) respectively. But they are interrelated, and arranged in an ascending order of importance for obtaining the true import of the Veda. It is interesting that Yāska includes the word 'Veda' among the twenty-eight names of 'dhana' (3,9). Dhana, according to him, is what satisfies all people ('dhanam kasmāt? dhinotīti satah'), namely wealth. Read in this light, Veda also is wealth that all seek to obtain. The word Veda is derived from the root 'vidlṛ' (lābhe, 'to gain') with 'asun' suffix; it suggests what is desired by all people. The commentator refers to RV 1,44,7, ('hotāram viśva-vedasam') as an illustration of this sense. In this hymn, Agni represents the 'adhi-yajña' ('hotāram, 'svāhutam', 'yajñasya sādhanam', 'yajñānām adhvara-śriyam', 'rathīr adhvarāṇām' etc); 'adhi-devatā' ('manushyad deva', 'devānām mitram', 'vasum agnim', 'trātārm', 'namasyā daivyam

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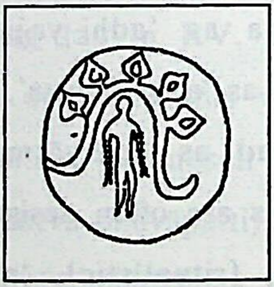
janam', 'dūtam amartyam' etc.); and 'adhyātma' ('śreshṭham yavishṭham atithim', 'viśvasyāmṛtabhojana', 'savitāram', 'vyashṭishu kshapah', 'antaro yāsi', 'viśva-darśana', 'agner bhrājante archayah' etc) points of view. And Agni is eulogized as wealth ('vasum', 'śriyam', 'puru-priyam', 'jushṭam' etc.)

It is reasonable to assume that where the devatā is directly addressed (with words like 'you', 'for you', 'by you' etc.) it is pratyaksha-kṛta, and the mantra is adhi-yajña in import. Where the devatā is eulogized in the third person, it is paroksha-kṛta, and the mantra is adhi-daivata in orientation. Where the mantra assumes the form of a personal experience (involving words like 'I', 'my', 'for me' etc), it is 'adhyātma' ('uttama-purusha-yogāh aham iti chaitena sarva-nāmnā') (comm. 'ātmānam eva stotavyam adhi-kṛtya ye abhivyaktāh ta iha śāstre ādhyātmikā uchyante'). The seer here identifies himself with the great self (ātman), which is the one ground on which all the devatās occur and have their being (7,4, 'eka ātmā bahudhā stūyate')

**(5)**



Yāska's position with regard to the devatā has already been briefly indicated in the previous volume. It bears a little elaboration, before his 'adhyātma' ideology can be

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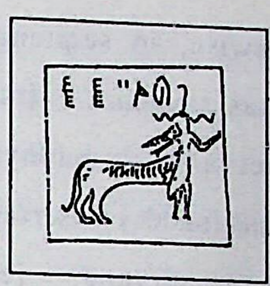
appreciated. Yāska subscribes to the ancient idea that every mantra in the Vedic corpus has a devatā specific to it. While it is usual for the mantras to eulogize, describe or beseech one or more devatās, also explicitly mentioning the devatās by name, there are also mantras wherein no such specific mention is made of the devatās. Yāska seeks to tell us how we can ascertain with reason and logic ('parīkshā upapattito') the devatās involved in such mantras (7,4):

तद्येनादिष्टदेवता (तद् ये अनादिष्टदेवता) मन्त्रास्तेषु देवतोपपरीक्षा ॥ (१) यद्देवतः स यज्ञो वा यज्ञांगं वा तद्देवता भवन्ति। (२) अथान्यत्र यज्ञात् प्राजापत्या इति याज्ञिकाः। (३) नाराशंसा इति नैरुक्ताः। (४) अपि वा कामदेवता॥ (५) प्रायो देवता वा। अस्ति ह्याचारो बहुलं लोके देवदेवत्यमतिथिदेवत्यं पितृदेवत्यं याज्ञदेवतो मन्त्र इत्यपि ह्यदेवता देवतावत्स्तूयन्ते यथाश्वप्रभृतीन्योषधि पर्यन्तानि। अथाप्यष्टौ। द्वन्द्वानि॥



(1) In a major ritual or a sequence thereof, a devatā is meant to be eulogized or placated. The mantra prescribed to be used in such a situation may not mention explicitly (prakaṭa-devatā-lakshaṇa) the name of the devatā, but it is to be construed that the mantra has that devatā in mind. For instance, in a ritual like Agnishṭoma, Agni is by convention the devatā ('āgneyognishṭomah'); and therefore the mantra-devatā must be imagined to be Agni, even though the mantras used in the ritual do not refer to Agni.

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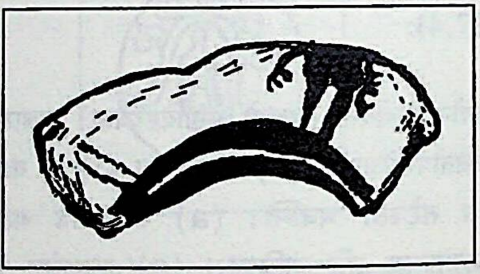
Likewise, in sequences like prātas-savana (morning-observance), mādhyandina-savana (midday-observance) and sāyam - sarvana (eventide observance), Agni, Indra and Āditya are to be construed as the devatās respectively. The rule (nyāya) is that in doubtful cases, the context is the final clue ('prakaraṇād hi sandigdha-devatāsu devatā-niyamah')

(यस्मिन् यज्ञे ते अनाविष्कृतदेवतालिंगा मन्त्रा विनियुज्यन्ते तद्देवता एव हि ते भवन्ति।।)

(2) If there is no mention or suggestion of a particular devatā in a mantra, then Prajāpati. Alternately, whatever devatā is mentioned in the brāhmaṇa-passages employed along with that mantra is also the devatā of the mantra. The commentator points out that there are 'uchchanna' - prayogas, or conventions about devatās which are lost or which have become obsolete, and which are mentioned in the brāhmaṇa-passages (cf: 'uchchanna-yajño vā eshah'). The devatā for all such rituals is Prajāpati, who is the most general devatā (ityetasmāt sāmānyāt)



(3) According to Nairuktas, Nārāśamsa is the devatā of such a mantra. Nārāśamsa, according to Śākapūṇi, is a name of Agni;

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and Agni comprehends in himself all the devatās, as all the devatās abide only in Agni ('agnis sarvā devatāḥ'). According to Kāthakya, however, nārāśamsa is another name for the ritual (yajña); and Vishṇu is himself the ritual: (yajña; 'vishṇur vai yajñah'), ('agnir yajño vā')

अग्निः सर्वा देवताः सर्वदेवताश्रयणाच्च। अत्र वै सर्वा देवता वसति। अग्निर्हि भूयिष्ठभाग् देवतानां। अतो अनाविष्कृतदेवतालिङ्गो मन्त्र आग्नेयः स्यात्॥

(4) Some authorities hold that for a mantra with no mention of a particular devatā, whatever devatā that the seer or the priest has in his mind is to be regarded as the devatā.

(5) Or, many devatās at once may have occurred to the mind of the seer of the mantra. The commentator interprets 'prāyo-devatā' as referring to multiplicity of devatās ('bāhulyam uchyate') or to the context in which the mantra occurs (adhikāra). While in the course of study, we come across a mantra in which no particular devatā is indicated, then if the group of mantras is devoted to Agni, then this particular mantra also is to be regarded as belonging to Agni. If it is Indra that figures in the context, then this particular mantra also is Indra's.

यद्देवताधिकारे ह्यध्ययनपाठक्रमे योऽनाविष्कृत देवतालिङ्गो मन्त्रो भवति स तद्देवत एवेति बोद्धव्यम्। अग्न्यधिकारे वर्तमाने आग्नेय एव मन्त्रो भवति। इन्द्राधिकारे चैन्द्रः एव॥

This is because of the widespread convention in our daily

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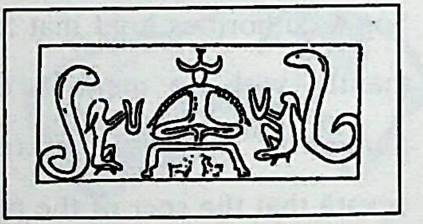
transaction of regarding as a devatā (viz. honoured one) the devatā in worship, the guest who has arrived, or the parent. This is a matter of projecting the devatā-status on any object of our esteem; and if we eliminate the specific features of these objects of esteem (which may be diverse and unique to some and not to others), what remains over is the general devatā-characteristic, shared in common by the objects of our esteem (viz. the devatā, the guest, the parent). The commentator gives an example of the use of the word 'prāyah' in the sense of 'largely', 'to a great extent'. When Devadatta is described as 'anṛta-prāya', it only means that he lies most often. Likewise, when the guest or parent is described as a devatā, it only means that he is worship-worthy generally.

निर्दिष्टेभ्यो द्रव्येभ्यो यदन्यद् अवशिष्यते तत्साधारणं भवति। देवपितृमनुष्याणां साधारणं भवति॥

It cannot be said that the mantras eulogize or describe only the devatās relevant in rituals. Even objects and beings which are by no means devatās in reality are regarded as devatās, as if they are alive, responsive and actively cooperative (as for instance, horse, plant, dice etc).



अथाप्यष्टौ द्वन्द्वानि। स (शिष्यः) न मन्येतागन्तूनिवार्थान् (विजानीयात्)। देवतानां प्रत्यक्षदृश्यमेतद् भवति। माहाभाग्याद्देवतायाः॥ (Comm. प्रत्यक्ष एवैतद् दृश्यते।)

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There are eight accomplishments (aṇimā etc), which bespeak of superhuman powers, commonly shared by exceptional human beings and the dēvatās. But in the human beings, these are not natural; nor do they abide for all time when acquired. Even as a man is helped by a horse, the devatās also ride horses. Common to man and devatā is the relation between the helper and the helped. In other words, they (the helps) are acquired and lost; they come and go (āgantūn iva, apāyinah anityāh). The powers of the devatās, on the other hand, are natural to them; and they are seen always. This is the great prowess of the devatās, the possession shared by all the devatās ('mahad etad aiśvaryam bhajate vā bhajyate vā iti mahābhāgāh devatāh; tad-bhāvo māhābhāgyam')

एक आत्मा बहुधा स्तूयते।
एकस्याऽत्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति।
अपि च सत्त्वानां प्रकृतिभूमभि ॠषयः
स्तुवन्तीत्याहुः। प्रकृतिसार्वनाम्याच्च॥

Indeed, the onlookers eulogize the devatās as multiple and as possessed of manifold powers; but all the devatās are only expressions, emanations or manifestations of one reality, that is the very self of all the devatās (ātmā). This self is in fact the one and only devatā, other so-called devatās being but limbs or aspects of this one reality. A limb is no doubt distinct and exhibits particular power. But all the limbs belong to the body and serve the purpose of the self. Their powers are nothing but so many powers of the self. Yāska calls this one devatā

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Agni, called by many names (cf. RV, 1,164,46):

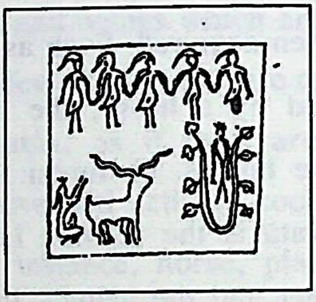
इन्द्रं मित्रं वरुणमग्निमाहुरथो
दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं
यमं मातरिश्वानमाहुः ॥

('Yāska: *Nirukta*, 7,18 इममेवाग्निं महान्तमात्मानं बहुधा मेधाविनो वदन्ति .... यस्तु सूक्तं भजते यस्मै हविर्निरूप्यतेऽयमेव सोऽग्निः ॥)

And Agni, however, is not different from Āditya; the bright and luminous viz. conscious) person in Agni or in Āditya is the one reality. So we read in *Śatapatha-brāhmaṇa* (10,5,4,14):

सर्वाणि ह त्वेव भूतानि। सर्वे देवा एषोऽग्निश्चित आपो वै सर्वे देवाः सर्वाणि भूतानि। ता हैता एवैषोऽग्निश्चिस्तस्य नाव्या एव परिश्रितस्ताः षष्टिश्च त्रीणि च शतानि भवन्ति। ... योऽयं हिरण्मयः पुरुषः ॥

The commentator on Nirukta has this to say: The three realm-devatās, viz. Agni, Indra and Sūrya, are interrelated as major and minor limbs; they organize and project themselves as multiple, but in reality are all one.



The mutual dependence amongst them is what makes them different; but the fact that they are aspects of one ātman which is the real devatā, makes for unity. Mud-particles are different in the pot; but they do not (cannot) overreach the pot. The pot is the 'whole' (aṅgin) while the mud-particles are limbs thereof (aṅga). The limbs do not go

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beyond the whole of which they are the limbs; and the limbs separately cannot occur or function, independent of the whole ('na hi aṅginam aṅgāny atirichyante, bhedenāgrahaṇāt')

स एव महानात्मा अग्नीन्द्रसूर्याद्यङ्ग प्रत्यङ्गभावेन व्यूहं अनुभवन् एकः अपि सन् बहुधा स्तूयते॥ अग्नीन्द्रसूर्याणां परस्परापेक्षं अन्यत्वम्। अनन्यत्वं तु एकेन देवतात्मना महता सह।

The Reality is one, but perceptions thereof are many, giving rise to various names (given), divergent forms (imagined), and numerous eulogies (addressed to several aspects). The seers employ different idioms to indicate the one reality. And it is to placate this one reality that different rituals are indicated, and resorted to. So says a hymn in RV (10, 114, 5):

सुपर्णं विप्राः कवयो वचोभि-
रेकं सन्तं बहुधा कल्पयन्ति।
छन्दांसि च दधतो अध्वरेषु
ग्रहान्स्तोमस्य मिमते द्वादश॥

The one reality constitutes the 'own-nature' (prakṛti) of all beings and things; whatever structure is seen in the world and whatever power is perceived, is derived only from this own-nature (inalienable and enduring, but hidden). The seers identify this 'own-nature' with their extraordinary vision: they recognize that all this diversity of names and forms is really rooted in this one source (which is also the destiny) of all beings. Whatever exists is truly a manifestation of this one self. When the mantras treat plants, beasts and inanimate objects as devatās and offer eulogies to them as if they are living and responsive, they make

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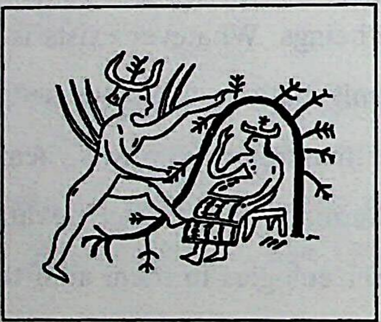
sense when they are viewed in this light. Whether it is Indra or Agni, a dice (aksha) or a stone (grāvāṇah) that is honoured in a mantra, the real nature of these is one and the same.

The commentator says that even in a sacrifice like aśvamedha this one self is described as the root and the other devatās as only shoots and branches thereof:

आत्मैव सर्वं स्थावरजङ्गममित्यवेत्यश्वमेधे 'मूलेभ्यः स्वाहा। शाखाभ्यः स्वाहा।' इत्येवमादिभिः तेन तेन वैशेषिकेण स्थावरजङ्गमात्मना प्रकृतेरभिन्नावस्थानेनावस्थितो। महानेव आत्मा इज्यते। न हि अदेवता यागमर्हति॥



All sacrifice is really offered to this one self; whatever is different from this self cannot be a devatā, and hence does not merit sacrificial offerings. The 'own-nature' (prakṛti) endowed with the great power of multiple projections is all-pervasive and is the only adorable entity for all (hence sarva-nāma) being at the same time the perfect pronoun, standing for all nouns:

नतिमात्रं नाम नमनं संज्ञा। सर्वत्वेन नाम सर्वनाम प्रकृतेः सर्वनाम। तद्भावः प्रकृतिसर्वनाम्यम्। तस्माद्धेतोः यस्मान्महाभाग्ययुक्ता देवता प्रकृतिः। यस्माच्च सर्वत्वेन नता। तस्माद्धेतोः नैता अदेवता देवतावत्स्तूयन्ते॥

The mantras describe sometimes a devatā as the offspring of another devatā, and also the same devatā as the parent of the other devatā; or a devatā having the nature

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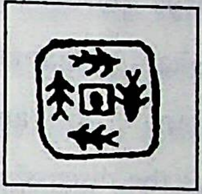
of another devatā. And this is quite contrary to what we find in the ordinary world. Mere mortals do not have such power. There is, however, no contradiction involved in such descriptions, for all devatās are essentially aspects of the same reality (viz. the self). The devatās are distinguished by the work that they do, but they are all born out of the same reality. It is only their manifestations that make the seers speak of one reality as various devatās ('ekam sad viprā bahudhā vadanti') or imagine a multiplicity of devatās where there is only unity ('ekam santam bahudhā kalpayanti'). The devatās are described as driving in chariots or on horses, carrying bows and darts. But there are no chariots, horses, bows and darts in reality as used by the devatās themselves; they are all transformations of the self, even as the devatās themselves are. The only reality is the Self, and all the forms, ornaments and weapons of the devatās are in reality so many manifestations of the Self alone.



The devatās in the mantra are to be viewed in this way. The one self manifests itself as many devatās owing to the great power it has. The commentator concludes this topic thus:

तासामेव तिसृणां अग्न्यादीनां माहाभाग्या-दैश्वर्ययोगात् आत्मानमनेकधा विकुर्वतीनामेकैकस्याः प्रतिविकारं नामधेयप्रतिलम्भात् तेनैव रूपेण धारयन्त्यात्मानमिति 'यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुंक्ते' इत्यस्य लक्षणस्याव्याघातः। तस्मात् सम्यगेवोक्तमिति॥

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The commentator further points out that Yāska prefers the standpoint of 'ātma-vit', which insists on the unity of the self, on the evidence of numerous scriptural statements (e.g. 'purusha evedam sarvam yad-bhūtam yachcha bhavyam'; 'athāto vibhūtayosya purushasya'; 'esha indra esha prajāpatih'' and 'ātmaivedam sarvam'). He summarises the discussion here and says:

इत्यैकात्म्यमुक्तमात्मवित्पक्षेण। आत्मनि उपजातविशिष्टभावानामात्मशरीरस्थानां आत्ममयम-ऽवेदं सर्वमनुपश्यतां आत्मार्थः सर्वे वेदोऽन्या च सर्वा वाक्। न ह्यात्मनोऽन्यद् व्यतिरिक्तमभिधेयमस्ति।

The true import of the Veda, according to this position, is that the one self is the only reality, and that nothing other than the self either exits or is available for formulation.

Such being the outlook of Yāska, it would be incorrect to identify his approach as adhi-daivata; it should more reasonably be adhyātma. That he rejects the notion of the ritualists (yājñika) about the multiplicity of devatās on the basis of different kinds of rituals, different names in which offerings are made, and different accounts in the mantras is evident from his statement that the Nairuktas (referring to earlier authors of Nirukta) concede that there are only three devatās, and not thirty-three nor multiples thereof, as common people engaged in ritual tend to imagine ('tisra eva devatā iti nairuktāh). Yāska goes a step further and says that even these three are

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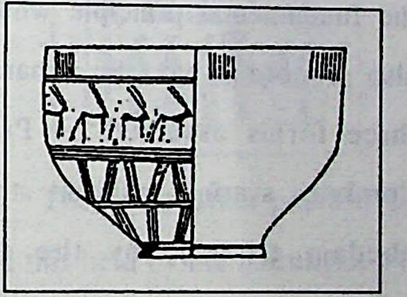
distinguished only by the three realms they are said to preside over: earth (Agni); mid-region (Indra or Vāyu) and sky (Āditya), but that in reality these are but different names for one and the same reality (Ātma)

तिस्र एव देवता इति नैरुक्ताः। अग्निः पृथिवीस्थानो वायुर्वेन्द्रो वान्तरिक्षस्थानः सूर्यो द्युस्थानः। तासां माहाभाग्यादेककस्या अपि बहूनि नामधेयानि भवन्ति॥

The one real self is of unsurpassed power and majesty (mahā-bhāgya), and is capable of all-pervasion and omni-potency. He can at once accomplish diverse actions, and people who perceive these actions naturally recognize the source of action to be multiple and name differently. One who thinks of sunshine calls him Sūrya; one who sees the value of fire calls him Agni; one who is impressed by the rain bearing clouds calls him Indra; one who perceives the value of air and wind calls him Vāyu. Yāska says; 'api vā karma-pṛthaktvāt'. The names are different, in accordance with the variety of functions. *Nirukta* seeks to point out that the names of the devatās referred to, or intended, in the mantras are all action oriented, or rather function-oriented, not only by etymological explanations but by intuitive reconstructions.



The three realms that Yāska speaks of are suggested in several (Samhitā and Brāhmaṇa) Vedic

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passages, which have been cited by the commentator (7,2,1):

1) विश्वकर्मा ह्यजनिष्ट देव आदिद्गन्धर्वो अभवद् द्वितीयः। तृतीयः पिता जनितौषधीनां अपां गर्भं व्यधात्पुरुत्रा॥

*(Taittirīya-samhitā,* 4,6,2)

2) प्रजापतिर्वै त्रीन् महिम्नोऽसृजताग्निं वायुं सूर्यम्॥

(3) प्रजापतिर्लोकानभ्यतपत्। तेभ्योऽभितप्तेभ्यो रसान् प्रा बृहदग्निं पृथिव्या वायुमन्तरिक्षात् सूर्यं दिवः॥

And the three realms are distinguished by the three natural divisions of Prakṛti ('own nature', the fundamental principle which is also primordial, viz. the ātman), or three forms assumed by Prakṛti ('prakṛtes svarūpa-grahaṇāt sthāna-bhedam tritve'); by the three indications which are all too evident ('pratyaksha-lingāt'); and by the observation of interaction betwixt them ('anyārtha-darśanāch cha')

It may also be noted here that Kātyāyana's *Sarvānukramaṇī* also recognizes the three realms, but insists that the real devatā is but one, be he Sūrya or the self of all creatures (paribhāshā, 2)

तिस्रः एव देवताः क्षित्यन्तरिक्षद्युस्थाना अग्निर्वायुः सूर्य इति। एवं व्याहृतयः प्रोक्ता व्यस्ताः। समस्तानां प्रजापतिः। ... एकैव वा महानात्मा देवता। (Shaḍguruśishya explains : एका वा देवता। न तिस्रः। तस्या नाम महानात्मेति च। ... आत्मशब्दस्तु सर्वधात्वर्थसमन्वयः॥)। स सूर्य इत्याचक्षते। (Shaḍguruśishya : उक्तत्रिकात्मकः सूर्यो यः स एक इति वेदविदो वदन्ति ॥) स हि सर्वभूतात्मा। तदुक्तमृषिणा सूर्य आत्मा जगतस्तस्थुषश्चेति। तद्विभूतयो अन्या देवताः।

It is here that Yāska differs from the ritualists (yājñikas) who insist that the devatās corresponding to the rituals and the hymns employed in the rituals are numerous. Yāska presents their

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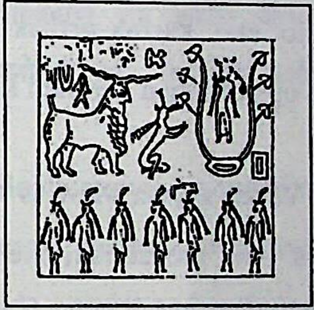
point of view. The actions credited to the devatās are many and different; and this is responsible for the multiplicity of eulogies. Each eulogy conceptualizes a distinct devatā and glorifies his form, function and power as distinct from the same details of other devatās. ('api vā pṛthag eva syuh, pṛthag hi stutayo bhavanti; athābhidhānāni'). This is given by the commentator as the view of the ritualists (yājñikas), who follow the maxim that there are as many recipients of eulogy as these are eulogies ('stutibhedāt stutyabhedah'), and that therefore there are as many objects as there are nomenclatures ('abhidhānabhedāt abhidheya-bhedo pi bhavitum arhati'). In the ritualist context, the eulogies and nomenclatures assume importance. The Vedic passages involving them refer to the different functions of different devatās as also different forms. The ritualists subscribe to the multiplicity of devatās, each of them having a particular relevance to the rituals prescribed.

दृष्टो हि प्रकृतिभेदात् प्रतिकर्मभेदः। सा च पृथक्त्वादिव्यवस्था माहाभाग्यादित्याचार्येणात्र पृथक्त्वे हेतुर्न प्रयुक्तः। दृष्ट एव हि याज्ञिकपक्षे प्रत्यभिधानं अर्थभेद इति। तत् किमेकत्वं नास्त्येव? तन्नास्ति, गुणतः॥



There is another point of view, and this held by the nairuktas, which does not insist on the multiplicity of devatās, but on a triad of devatās (viz. Agni on earth, Indra or Vāyu in

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the mid-region and Āditya in the sky). According to them, each of the numerous actions need not suggest a distinct devatā; there are not as many devatās as the actions described in the mantras. Nor are the devatās numerous in accordance with the eulogies. It is possible for a small group to divide amongst themselves all the possible functions and discharge their responsibilities ('yatho etat karma-pṛthaktvāt iti? bahavopi vibhajya karmāṇi kuryuh').

Yāska's own view is that the devatā (viz. the ātman, the Self) is but one (eka). In accordance with the plane or realm (sthāna) in which it manifests itself, and the functions that become apparent in each of the planes, the eulogies in the mantras celebrating the diverse actions of the one devatā become different; the nàiruktas speak of three realms (earth, midregion and sky), and accommodate all the numerous devatās mentioned in the Vedic corpus in these realms: (1) earth (pṛthivī-sthāna): Pṛthivī, Jātaveda, Vaiśvānara, Tanūnapāt, Ushāsānaktā, Tvashṭr, Vanaspati, Grāvā, Nadī, Oshadhi, Rātri, Araṇyānī, Śraddhā, Ulūkhala, Ārtnī, Ūrjāhutī and so on; (2) mid-region (antariksha-sthāna): Vāyu, Varuṇa, Rudra, Indra, Parjanya, Bṛhaspati, Brahmaṇaspati, Vāstoshpati, Yama, Mitra, Viśvakarmā, Tārkshya, Manyu, Savitṛ, Indu, Prajāpati, Chandramā, Pitṛ, Āptyā, Saramā, Vāk, Urvaśī, Indrāṇī, Gauh and so on; and (3) sky (dyus-sthāna): Aśvinau, Ushāh, Sūrya, Bhaga, Vṛshākapi, Aja-ekapāt, Samudra, Dadhyaṅg,

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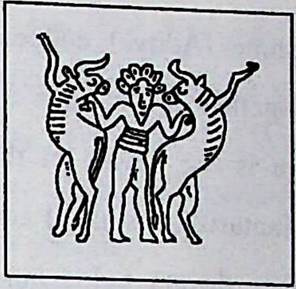
Sādhya, Vasu, Viśvedeva, Saraṇyū and so on. The devatās in each realm are synonymous and their actions are reciprocal, mutual and supplementary.

It is to be noted that Yāska employs the expressions 'sam-sthāna' and 'sam-bhoga' ('tatra samsthānaikatvam, sambhogaikatvam chopekshitavyam' 7,5). The upasarga 'sam', according to him, indicates 'being one' or 'being together' ('sam ity ekībhāvam', 1,3). The three sthānas being one (sthānatayā ekatvam) is unity in 'samsthāna'. The functions of the three realms being mutually facilitating or cooperative (samāna-kārya or itaretaropakāritvam) is unity in 'sambhoga'.



In Yāska's view, the one devatā is the self and all the devatās mentioned in the Vedic corpus are but manifestations of this one reality (7,4):

माहाभाग्याद्देवताया एक आत्मा बहधा स्तूयते।
एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति॥

He illustrates his position: Even as on earth, beasts and human beings and gods coexist and coöperate with each other, the devatās of any realm (sthāna) inhere in that realm and function together. On earth, the devatā of rains (parjanya), the devatā of the winds (Vāyu) and the devatā

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of sunshine (Āditya) coöperate, or work together. In Yāska's account, Parjanya is the devatā of the mid-region (antariksha-sthāna) and Vāyu is another devatā belonging to the same realm; and Āditya is the devatā of the sky (dyus-sthāna). The three realms thus interact, and make for unity in terms of function. Likewise Agni, who is the devatā of the earth region (pṛthivī-sthāna) himself becomes Vāyu in the mid-region, and Āditya in the sky. There are thus neither three realms, each independent of the other, nor three sets of devatās, corresponding to these realms. It is like speaking of human beings and of a nation. When the individual human beings are looked at, they are no doubt multiple; but when you think of the nation they all become one ('yathā rāshṭram ity abhedah; narā iti bhedah'). A nation derives its force from being the aggregate of individuals, all of whom coexist and coöperate.

यथा पृथिव्यां मनुष्याः पशवो देवा इति स्थोनैकत्वं च संभोगैकत्वं च दृश्यते। यथा पृथिव्याः पर्जन्येन च वाय्वादित्याभ्यां च संभोगः। अग्निना चेतरस्य लोकस्य। तत्रैतन्नरराष्ट्रमिव॥

The commentator extends the analogy and speaks of Agni of the earth as one, while different forms of Agni (like Jātāveda, Vaiśvānara etc) are multiple. The samc would be the case in the other two realms. When the ātman alone is considered it is unity, utter non-difference ('ātmā ity abhedah'). The example given here is intended, according to the commentator, to reconcile the different views held by the knowers

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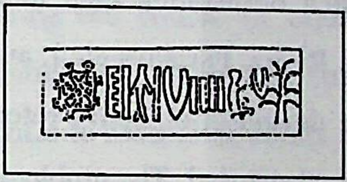
of the Self (viz. who support the adhyātma view, ekatva), the eymologists (who speak of three devatās in accordance with the realms, tritva) and the ritualists (who believe in the multiplicity of devatās, nānātva), who all seek only to interpret the import of the mantras and not hold on to doctrinal differences:

आत्मविन्नैरुक्तयाज्ञिकाः न हि ते स्वमनीषिकया भेदाभेदौ प्रकल्पयन्ति। किं तर्हि? मन्त्रार्थमुद्दिश्य। तस्माद्वक्तव्यः समञ्जसः दृष्टान्तः॥

It is further pointed out that the ātma-vādins incline to perceive the one self, subordinating the three-fold (tritva) devatā of the nairuktas and the multiple devatās (nānātva) of the yājñikas to the unity of the one self (ekatva), of which all these are manifestations in terms of whole and parts. Likewise, the nairuktas subordinate the unity of the ātma-vādins and the plurality of the yājñikas to the trinity in the same manner; and the yājñikas do likewise, subordinating trinity and unity to plurality.

आत्मवादिनः आत्मनि त्रित्वनानात्वे गुणीकृत्य तदङ्गप्रत्यङ्गभावेन कल्पयित्वा एकात्मानं पश्यन्ति। यथा नानात्वैकत्वे नैरुक्ता इति त्रित्वे। त्रित्वैकत्वे याज्ञिका नानात्वे। एवमेषामविरोधः॥



Although it is true that there are no constradictions involved, the position of the ātma-vids becomes rather ambiguous when Yāska begins his next discussion concerning forms for the devatās (7,6 'athākāra-chintanam devatānām'). The mantras not only give different names for the devatās, but also describe their different forms (ākāra). The seers

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must necessarily have visualized or apperceived those forms. Some of the forms are no doubt available for direct observation (like those of Agni, Vāyu and Sūrya), and have objective references outside (pratyakshārtha), while there are forms mentioned in the mantras which are not available for such observation (like those of Indra, Rudra, Parjanya etc.), and are hence devoid of objective reference (apratyakshārtha). The problem then is whether the devatās in general have assignable and unique forms, like the human forms, or they are essentially formless (like Vāyu and ākāśa).

Introducing this discussion, the commentary on *Nirukta* says that the differential function of the devatā *cannot be justified*, unless the devatā depends on the essential nature of the real and primordial principle (prakṛti); it is therefore that the discussion begins on the nature of the devatā. ('prakṛti-sattām anapekshya vikaraṇam nāma devatā-dharmo nāsti; tasmāt prakṛtiś chintyate devatāyāh'). Is the nature of the devatā endowed with a form (ākāravattvam), or devoid of all form (nirākāravattvam)? Yāska's own position is that both options are open and acceptable (8,7)

अपि वा उभयथा स्युः।... एष चाख्यानसमयः॥

The commentator points out that there are in fact five alternatives suggested in the discussion: (1) the devatā is formless (amūrtā) in its own original nature; (2) the devatā has form (mūrtā) if the mantras are not to be regarded as false and

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fabricated; (3) the devatā is but one (ekadhā); (4) the devatās are two-fold (dvidhā, viz. having human form, purusha-vidhya, and not having such human form, apurusha-vidhyam) in accordance with the functions and powers ('karmārthobhaya-vidhyam); and (5) the devatās are numerous (bahudhā). All these, according to him, are alike acceptable ('sarvam chaitad upapadyate'), because of the unsurpassed power and majesty of the devatā (mahābhāgyāt). In this connection, he spells out the adhyātma approach of Yāska, at the very commencement of the discussion:

आत्मविदामेक आत्मा स प्राग्विकारापत्तेः सन्मात्र उदस्तसर्वाकृतिः। सर्गस्थित्योरुपात्तसर्वाकृतिः। तदेवमसौ अनाकृतिः सर्वाकृतिर्वा इत्यनास्पदभूतः। अस्याश्चिन्तायाः आत्मवित्पक्षः॥

The knowers of the self insist that ātman is but one; prior to the emergence of the phenomenal context and the transformations that this context involves, the ātman was mere existence (only being and nothing else) (sanmātra); all forms are naturally and necessarily excluded at this stage. However, during the course of creation and continuance, it is the ātman that comes to assume all forms. Thus the problem whether the ātman (viz. the devatā) is formless or has all forms becomes redundant.

## (6)

Yāska's interpretation of many mantras takes two forms: 'adhi-daiva' (devatām adhikṛtya mantrasya vyākhyānam), presuming the

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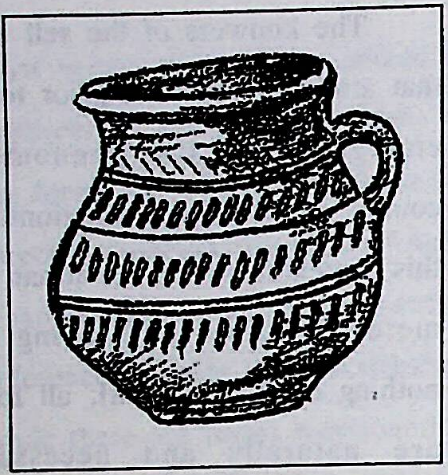

presence and function of some devatā in the mantra, whether obvious or implied; and 'adhyātma' (ātmānam adhikṛtya vyākhyānam), relating the form and content of the mantra to the self in terms of the individual constitution (body, soul, sense-organs, mind, vital currents etc). The two forms, however, are not contradictory or disparate. Yāska seeks to reconcile the two points of view, one object-oriented and the other subjective. An example will illustrate Yāska's method of approach. In *Ṛgveda* (10, 82, 2), we have the well-known eulogy of Viśvakarmā, the devatā of the mid-region (antariksha or madhyama - sthāna). Yāska takes up the first mantra of this sūkta for elaborate interpretation (*Nirukta*, 10, 25-26). The commentator has significant explanations to offer in this context. The mantra is as follows:

विश्वकर्मा विमना आद्विहाया
धाता विधाता परमोत संदृक्।
तेषामिष्टानि समिषा मदन्ति
यत्रा सप्तऋषीन् पर एकमाहुः ॥

In this mantra (of which Viśvakarmā - bhauvana is the ṛshi, Viśvakarmā the devatā, and trishṭup the chhandas), Viśvakarmā (all-maker) is eulogized as one equipped with comprehensive cognition and manifold greatness, and all-

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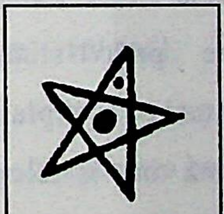
pervading, supreme in organization and transcendental in nature. *Āśvalāyana-śrauta-sūtra* (3,8) prescribes that this mantra is to be recited as an 'anu-vākyā-mantra' while offering oblation in paśu-homa. It is thus clear that Viśvakarmā is a devatā. The name 'Viśva-karmā' signifies 'maker of all things (sarvasya kartā)': whatever is in the past and whatever will be in future, together with the processes that are on, are all owing to Viśvakarmā (yāvad idam kiñchid bhūtam bhavishyamāṇam kriyamāṇam cha tasya sarvasya kartā'). But being a devatā of the mid-region, he must somehow be related to Vāyu, who is the model devatā of the mid-region. The commentator on *Nirukta* points out that Viśvakarmā is in nature but Vāyu, for he is responsible for all activities ('vāyvātmakatvāt sarva-cheshṭānām madhyamah'), and that he is able to 'make everything' ('sa katham sarvam karoti'), for the two elements earth and water are baked by the solar energy, and move about in the midst of Vāyu's orbit; it is Vāyu that enters into all things, and fashions, he himself abiding in the mid-region, this incomprehensible and extraordinary universe ('parthivāpyau dhātū tejasā paripachyamānau vāyu-vyūheṇa vicharan sarvabhāvānupraveśo sarvam idam atyadbhutam achintyam akṛtātmabhih jagat karotīti madhyamah').



Thus the three realms are really interrelated; the devatā principle

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extends to all three realms. Viśvakarmā is identified in the mantra with the one supreme devatā ('para ekam āhuh'), beyond the ken of even the seven holy sages. Yāska interprets the 'one devatā' as Āditya, the model devatā of the dyus-sthāna, which is the light beyond the seven celestial lights ('sapta-ṛshīṇāni jyotīmshi, tebhyah para ādityah'), and in which all things ultimately merge in union ('tasmin ekam bhavanti'). Yāska also refers to an old myth which relates that Indra, becoming Viśvakarmā, established a hold on 'this world' ('amum lokam', viz. the pṛthvī-sthāna). The commentator explains that Viśvakarmā thus is relevant for all the three realms, although he is especially associated in the texts with the mid-region (madhyama-sthāna):

स एष एवमादिभ्यो लक्षणेभ्यो सर्वस्थानानुभावित्वेऽपि सति विशेषतो मध्यम इति मध्यमस्थाने समाम्नातः ॥

Yāska's interpretation of the mantra as really referring to Āditya is justified by the description of Viśvakarmā as 'vi-manāh' (bhūta-manāh, vibhūta-prajñānah; equipped with all-pervading, unhindered and extraordinary light of gnosis), 'ād-vihāyāh' ('apyasau ātmanā vihāyāh, ātmanāpi sarva-prakāram mahān', endowed with greatness and power all his own), 'dhātā' ('sarvasya jagatah yata eva mahān tata eva utpādayitā', the creator of all things, because of his greatness and power all his own), vidhāta' ('jīvanasya cha jīvatām cha sādhvasādhushu karmasu pravartamānām', establisher and organizer of all activities of the living beings and 'paramota samdṛk'

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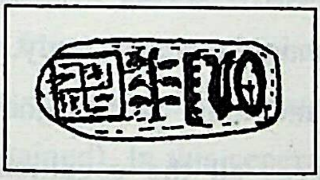
('paramah utkṛshṭah uta avadhānena samyak pravibhāgena drashṭā', the supreme and perfect beholder of all details). The seven sages in this interpretation stand for the seven seasons (six standard seasons plus the extra-month, adhika-māsa) in a year, and the seven planes of existence (the four directions and the three realms). *Śatapatha-brāhmaṇa* (10,2,4,6) speaks of the Āditya of the seven being established in the brahman of seven letters, viz. ṛk(1), yajus (2); sāma (2) and brahma (2):



सप्तविधमभिसम्पद्यत एकशतधा वा असावादित्यो विहितः सप्ताक्षरे ब्रह्मन् प्रतिष्ठितः। सप्ताक्षरं व ब्रह्मा-र्गित्येकमक्षरं यजुरिति द्वे सामेति द्वेऽथ यदतोऽन्यद् ब्रह्मैव तद् द्व्यक्षरं वै ब्रह्म। तदेतत्सर्वसप्ताक्षरं ब्रह्म ॥

Yāska is not content with providing the adhi-devata interpreation of the mantra (where Viśvakarmā is identified with Āditya, Indra and Vāyu) but proceeds to give the 'adhyātma' interpretation ('athādhyātmam'). Here, Viśvakarmā is equated with the self, the supreme self (parama-ātmā) and all the attributes that are relevant to Āditya in the adhi-daivata interpretation become applicable to the self, which is pure consciousness (vimanā, prajñāna), great in the sense of all-pervasion (vihāyā, vividham āptā, mahān), creator of all modes of knowledge (dhātā), organizer (vidhātā), supreme (parama) and witness to all processes both physical and mental (samdṛk). The seven sages here symbolize the seven sense-organs, (indriya, the five well-

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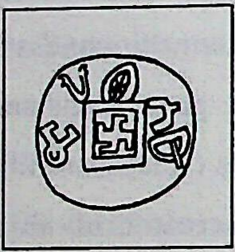
known sense-organs and two modes of the mind, manas and buddhi (cf. *Bṛhadāraṇyaka-upanishad* 2,2,1), which are in the nature of lights and all of which have the self as their one witness. Regarding the self being the 'middle one' (madhyama), Durgāchārya's *Vṛtti* (2,2,1) has the following explanation:

य इदं सन्तं मध्यतो दधे यदिदं किञ्च। तस्मान्माध्यमा इत्याचक्षत एतमेव सन्तम्।



In this context, Yāska appears to feel that it is possible and proper to identify Āditya with the self, and thus reconcile the adhi-daivata and adhyātma interpretations. The commentary explains: Who then is this self? It is pure and contentless consciousness, which is the source and productive seed of all particular cognitions. Although all the latter cognitions are in reality comprehended only by this pure and contentless consciousness, and cannot exist apart from it, they appear to be other than it, because of the basic nescience (avidyā). The pure consciousness seems to be unique to each individual physical constitution, and different in different individuals. This is the self, which is aware of the field, which comprehends the body, sense-organs and mind (kshetrajña), and experiences all the cognitions and other processes pertaining to the field:

कः पुनरयमात्मा? विज्ञानसतत्त्वमात्रं सर्वविशेषविज्ञानप्रसवबीजम्। यदेकदेशाः प्रच्युता

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इव सन्तः ततः कथमपि अविद्याव्यवधानात् अन्यत्वमिव बिभ्रतः प्रतिशरीरं शास्त्रेण तावद्भाव्यं यावच्छिष्यते। सोऽयमात्मा प्रतिशरीरं क्षेत्रज्ञत्वेन स्वविशेषेण विज्ञानशक्त्यधिकारमनुभवन् हिरण्यगर्भस्थामधिदैवमित्युच्यते। अथ पुनरन्यः शरीरावस्थासु वर्तमानः तदधिदैवतमनपेक्ष्य प्रतिशरीरं क्षेत्रज्ञत्वेन यद्विश्वकर्मभावमनुभवन् मन्त्रेण व्याख्यायते, तदध्यात्ममस्य॥

According to the commentator, this self is the same as pure consciousness, but somehow perceived as different from the transacting modes of consciousness. When this reality is viewed at its source, it is what the Vedāntic texts call 'hiraṇya-garbha' (the golden womb from which all phenomena emerge, and by which all transactions are sustained). In this general sense, it is 'adhi-daiva', for the 'hiraṇya-garbha' is in fact the devatā Āditya. But when viewed as abiding in each individual constitution, and responsible for all transactions at this level, it is 'adhyātma', the self. The expression employed in the mantra 'viśva-karma', which means "all-maker", applies equally to the Sun (at the macrocosmic level) and the self (at the microcosmic level). And the mantra admits of 'adhi-daivata' as well as 'adhyātma' interpretation.

The relevant portions from the commentary, which clearly formulate the 'adhyātma' position of Yāska, have been reproduced below:

विश्वकर्मा "सर्वस्य कर्ता" परमात्मा, प्रतिशरीरं क्षेत्रत्वेन वर्तमानः, तत्कृतत्वाद्वायोः क्रियापरिस्पन्दस्य। न केवलं सर्वक्रियाशक्तिमान्। किं तर्हि? 'विमनाः' च "विभूतमनाः" सर्वप्रज्ञानः। सर्वतोमुखाभिः विशेषविज्ञानशक्तिभिः 'आद्विहायाः' अपि च विहायाः, महान्। विज्ञायते हि - 'स

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वा एष महानात्मा अन्नादो वसुदानः' इति। न केवलं महान्। किं तर्हि? 'धाता', स्रष्टा, स्वशक्तिविशेषस्य। 'विधाता' च। तद्योग्यानां विषयाणां विक्षिप्तविहितानां च। तेषां 'परमः' उत्कृष्टः। ''इन्द्रियाणां सन्दर्शयिता'' तत्कृतत्वाच्च विषयविषयिसम्बन्धस्य। इन्द्रियाणां च तदधिष्ठातानां प्रतिविषयमालोक सामर्थ्योपजननात् तस्य विश्वकर्मणः परमात्मनः। 'तेषां' स्वशक्तिविक्षेपात् क्षेत्रविभूतीनां यानि 'इष्टानि' पूर्ववत् परमात्मज्ञानश्रद्धोपासना भावना प्रक्षयितदुरितानि तानि॥

'इषा' अन्नेन सह 'सम्मोदन्ते' तृप्यन्ति। क्व? 'यत्रा सप्तऋषीन्'। यत्र इमानि सप्तऋषीणानि इन्द्रियाणि द्रष्टृणि। इन्द्रियाणि 'ज्योतींषि' एकमाहुः। क्व? बुद्धौ। तस्यामपि ह्येतेषामेकत्वमस्त्विति। किं तत्रैव? न इति। उच्यते ''पर एकमाहुः''। न यतः परतरमस्ति तस्मिन् परतरे विश्वकर्मणि यदन्नं शक्तिमात्रं यदुपविष्ट-भात् परमात्मा नित्यतृप्तः तेनान्नेन परमात्मनि तद्विज्ञानोपासनात् तादृभाव्यमुपागतास्तेन सहभूता मोदन्ते निरशनापिपासाः नित्यतृप्ताः। अतीतशोक मोहजरामृत्यव आत्मविद इत्येवमाहुः सतत्त्वदृशो ब्राह्मणाः ॥

यथा च अनुक्षीणस्वधाशक्तिनित्यतृप्तं सर्वभावपरं तत् परं ब्रह्म यदात्मविदः प्रतिपद्यन्ते, यथा पुरुषसूक्तेऽपि परमेष्ठिन आर्षम्। मन्त्रो दर्शयति- 'स्वधया तदेकं तस्माद्धान्यं न परः किञ्चनास' इति॥

एवं सर्वत्र संभवो यावद्विषयो मन्त्राणां योज्यः। इत्युपप्रदर्शनाय उभयथा मन्त्रो वर्णितः ॥

The expression 'viśva-karmā' in reality refers to the supreme self, which not only is responsible for all activities but is of the nature of pure consciousness, being the self of every creature. In the self is located the source of all action, and also of all awareness. It is greater than (viz. transcends) all phenomena and generates all special powers that are evident in phenomena, which are really the powers of the 'self' itself. As self in the body, it witnesses all sense-activities; it is rather the one enduring witness of all sense-functions in the framework of space and time. In other words, senses can function only in the presence of the self (or consciousness). The senses are called 'lights' because they

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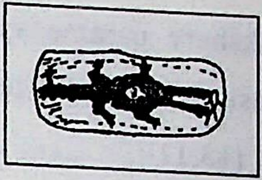
illumine the objects; and in this sense, the mantra describes them as 'sages' (seers, ṛshīs). The senses become one in the source of all awareness, in pure consciousness (buddhi); and not only there but in the self which is beyond the reach of this awareness. There is nothing higher than the self, nothing beyond it; and thus it is supreme (param). Those who reach this self with devotion, wisdom, faith and meditation revel in it, being freed from the ills inherent in the phenomenal involvement (like hunger, thirst, sorrow, confusion, old age and death).

One can recognize that the brahma-vāda of the Upanishads is substantially tantamount to the 'adhyātma' position taken by Yāska.



The Upanishads being described as the 'Vedānta' (the culmination of the Vedic corpus) is also justified on this count. If the brahmāṇa-texts represent the 'adhi-yajña' approach, the āraṇyakas may be taken to espouse the cause of 'adhi-daivata' standpoint; and Upanishads may be viewed as the source-book for the adhyātma-interpretation. Ātma-vāda is the final position of the traditional inquiry.

There is a further clarification of this position in the pariśishṭa section of *Nirukta*, while dealing with the 'akshara-stuti' (eulogy of the mystic syllable 'om'). The mantra (RV) is taken up for interpretation

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('ṛcho akshare parame vyoman', etc.). Yāska makes the following comment (13,11):

इति विदुष उपदिशति कतमत्तदेतदक्षरं ओमित्येषा वागिति शाक्पूणिः। ऋचश्च ह्यक्षरे परमे व्यवने धीयन्ते नानादेवतेषु च मन्त्रेषु। एतद्ध वा एतदक्षरं यत् सर्वान् त्रयीं विद्यां प्रतिप्रतीति च ब्राह्मणम्॥

The mantra explains what that letter is which is the supreme and eternal, in which all the gods are settled, and which really provides fulfilment for the Vedic student. It is the praṇava (om), the sound. There are three interpretations for this: (1) adhi-daiva (omkāra), adhi-yajña (āditya) and adhyātma (ātmā). Śākapūṇi, who here supports the adhi-yajña view takes this 'praṇava', to mean sound (speech, vāk). No devotion can be articulated without this sound; indeed, all expressions of speech are contained within this primordial sound, 'om'. There are three components (mātrās) of Om-kāra: 'a', 'u' and 'ma' and all the gods, realms, the scriptures and the residents of the realms are contained within them:

(i) the first component: pṛthvī, Agni, *Ṛgveda*, residents of earth;

(ii) the second component : antariksha, Vāyu, *Yajurveda*, and the dwellers of the mid-region; and

(iii) the third component : dyauh, Āditya, *Sāmans*, and the residents of the sky

It is therefore said 'Om-kāra is all this' (omkāra evedam sarvam). It is the principal expression of 'ṛch'

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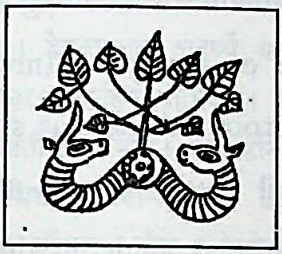
(or ṛk) which Yāska counts among the 57 names of 'vāk' (speech) (2,23). The word is derived from the root 'ṛcha' (sampadādi-gaṇa with kvip-pratyaya), which means to praise, to eulogize, to pray.



The 'adhidaivata' interpretation is ascribed to Śākapūṇi's son, who insists that the akshara here refers to the devatā Āditya:

आदित्य इति पुत्रः शाकपूणेः। एषर्ग्भवति। यदेनमर्चन्ति प्रत्यृचः सर्वाणि भूतानि यस्य यदन्यन्मन्त्रेभ्यस्तदक्षरं भवति। रश्मयोऽत्र देवा उच्यन्ते। य एतस्मिन्नधिनिषण्णाः। इत्यधिदैवतम्॥

Śākapūṇi's son regards Āditya as the very 'ṛk' (or ṛch), by which all praise and prayer is offered, and in which all the gods are contained (cf. *Taittirīya-āraṇyaka*, 10, 13, 'ya eshontar āditye hiraṇmayah purusho dṛśyate'). The gods are really the rays of the sun (whose nature is that of the solar orb, 'maṇḍalātmā'). This is the adhi-daivata interpretation.

अथाध्यात्मम्। शरीरमत्र ऋगुच्यते। यदेनेनार्चन्ति प्रत्यृचः। सर्वाणीन्द्रियाणि तस्य। यदविनाशिधर्म तदक्षरं भवति। इन्द्रियाण्यत्र देवा उच्यन्ते यस्मिन्नधिनिषण्णानि। इत्यात्मप्रवादाः ॥

In the adhyātma (or ātma-pravāda) interpretation, the body is the 'ṛk' (sound), and the sense-organs are the gods; they are called 'devatās' because they illumine the objects ('tāni hi vishayeshu dyotayanta iti devāh', *Vṛtti)*. The akshara in this context refers to the undying principle (viz. the self, which is pure consciousness, 'chetanā

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sattvamātra-vijñānam'). If one does not comprehend or understand aright this 'akshara', what use is body for him? and how can he fulfil his life's mission? ('yat tad aksharam na veda, kim asau śarīreṇa karishyati? na tasya jīvitenārthah', *Vṛtti*)

The word 'akshara' is then explained:

अक्षरं न क्षरति न क्षीयते वाक्षयो भवति। वाचोऽक्ष इति वाक्षो। यानस्याञ्जनात् तत्प्रकृतीतरद् वर्तनसामान्याद् इति। अयं मन्त्रार्थचिन्ताभ्यूहोऽव्ळ्हः॥ अपि श्रुतितोऽपि तर्कतो न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः। प्रकरणश एव तु निर्वक्तव्याः ॥

Why is the 'omkāra', Āditya or the self called 'akshara'? Because it does not change or undergo mutation ('na ksharati, na anyathābhāvam āpadyate'); or because it never gets destroyed at the root ('na kshīyate, na kadāchid apy āmūlato vinaśyati'); viz. it survives all modifications or changes; the orginal essence never suffers. While these two meanings incline towards the sense of loss or destruction of the root 'kshi' (gati) in akshara, the next meaning stresses the sense of residence (nivāsa) of the same root. Akshara is so called because all speech (forms of sound and phonemes) abide in this basic sound ('vāk-kshayo bhavati'). Again, 'akshara' refers to the vowels, which are the original and common forms of sound (prakṛti), and which support all consonants ('aksharo hyaksha anupraviśya vyañjanāni dhārayanti').

Kātyāyana's *Sarvānukramaṇī* (paribhāshā, 2) identifies omkāra with three components corresponding to the three realms, with Prajāpati,

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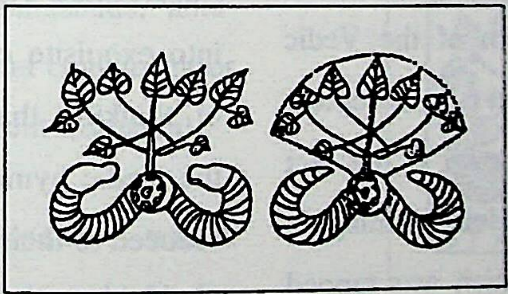
the one self which is the great devatā, and with Sūrya, who is the self of all creatures:

एवं व्याहृतयः प्रोक्ता व्यस्ताः। समस्तानां प्रजापतिः। ओंकारः सर्वदेवत्यः पारमेष्ठ्यो वा ब्राह्मो दैव आध्यात्मिकः (Shaḍguru-śishya explains : ओमिति शब्दः सर्वदेवतास्वभिधायकत्वेन भवः सर्वदेवत्यः। देवतान्तात् तादर्थ्ये यत्। पारमेष्ठ्यो वा। ओंकारः परमेष्ठिनं वाभिधत्ते। परम उत्कृष्टतमे स्थाने तिष्ठतीति परमेष्ठी। परमेष्ठिनि स्थीयत इति तत्संबन्धाभिधाने कर्मणि घञ्। ब्राह्मः। वेत्येव। ब्रह्मदेवत्यो वौंकारः। दैवः। देवदेवत्यो वौंकारः। आध्यात्मिकः। शरिरवर्तिप्रत्यगात्माभिधानो चोंकारः ॥)

The three vyāhṛtīs (bhūh, bhuvah and suvah, representing the three realms: earth, mid-region and sky) indicate the state of separation. They are three, when separately considered (vyastā). But when they are considered together (samasta), the three vyāhṛtis together represent Prajāpati, the one devatā in whom Agni, Vāyu and Sūrya are incorporated. Omkāra (which is the totality of the three vyāhṛtis) thus represents Prajāpati, who is Brahmā or Parameshṭhi (abiding in the highest or transcendental realm), who is the enduring light (deva). This same Omkāra is also the inner self of all embodied ones. This is the ādhyātmika interpretation.



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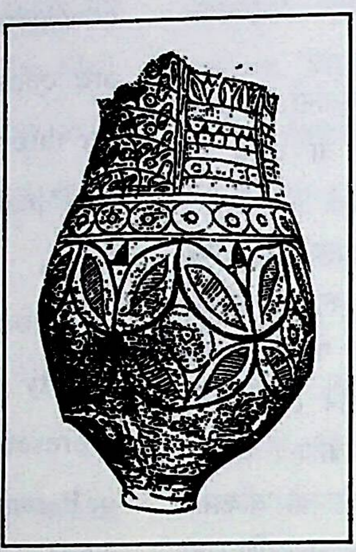
## CHAPTER FOUR

# THE VEDĀNTA APPROACH



(1)

That the ten principal Upanishads (on which Śamkara and Ānanda-tīrtha have commented, and on which Rāmānuja has relied) constitute the crown of the Vedic lore has been universally accepted. But not so well known is the fact that there was hidden teaching in the ancient lore, which was tapped by these āchāryas who were not only intellectual giants but were illuminates and saints. The strands of precious wool provided in plenty by the Vedic corpus were transformed by these caring masters into exquisite carpets. The patterns of thinking that were reflected in the Vedic hymnology were by then reduced to their proper perspectives, so that the visions of the Vedic

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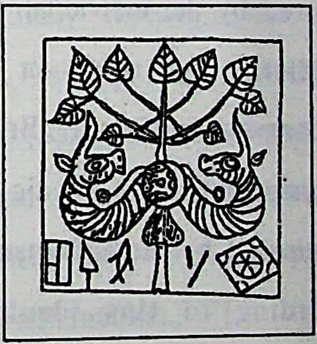
reality could reach the aspirants in their totality. The message of the Vedic seers was transmitted in well-organized systems. If the adhi-yajña interpretation depended heavily on the Brāhmaṇa portions of the Vedic corpus, the adhi-daivata and adhyātma interpretations relied on the Upanishads almost exclusively. The Upanishads formed not only the concluding portions of the Vedic lore (coming after the Āraṇyakas, which came after the Brāhmaṇas, which were subsequent to the Samhitā) but incorporated the final and secret teachings of the entire Vedic corpus. Hence the designation of Vedānta to the Upanishads, 'anta' meaning both end and conclusion or ultimate ascertainment (nirṇaya).

The approach which culminated in the Vedānta highlights the adhyātma ideology. It was but proper that the foundational but aphoristic text prepared by Bādarāyaṇa is associated with the inauguration of the Vedānta viewpoint. His *Śārīraka-sūtra*, so called because it focussed attention on the embodied self (śarīre bhavah śārīrah, ātmā'), is also known as *Vedānta-mīmāmsā-sūtra,* as it initiates an inquiry into the purport of the Upanishads, or as *Brahma-sūtra* because it promises to assist the understanding of the Upanishadic reality, viz. Brahman.



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The adhi-yajña approach is characteristically Mīmāmsā in orientation. The true import of the Veda, according to this approach, is 'dharma', a term which defies translation into English. It signifies a state of things for the individual which is highly desirable and which can come into existence only as a result of the performance of ritualistic action (karma) laid down in the Brāhmaṇa-passages. It is not real in the present, but its arousal is assured in futurity; it is sure to be brought about by the unprecedented merit (apūrva), acquired by the individual when he completes the ritual in perfect conformity with the Brāhmaṇa prescriptions. The Vedic corpus (dominated by the Brāhmaṇa texts, according to this ideology) is designed to enjoin, eulogize and explain the various sacrificial acts (adhi-yajña). But the sacrificial rituals presuppose the notion of eligibility to perform them, determined by caste, class, interest, desire, competence and equipment in terms of wealth and learning ('arthī samartho vidvān adhikriyate'). The relevance and authority of the Vedic corpus would thus be confined to this small population. And the role of the Veda would merely be prescriptive and explanatory, and would not merit universal acceptance.

The Vedānta approach, on the other hand, disputes the enormous significance attached to the Brāhmaṇa portions of the Vedic corpus. It denies that 'dharma',

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involving the idea of worldly prosperity (abhyudaya), and composed of ethical behaviour (dharma), pleasures of the body, and the senses (kāma) and wealth (artha) as the values of life, can be the true import of the Vedic corpus. Veda is meant to teach us about liberation from the ills of this life and of all possible lives. This is known as the ultimate good or spiritual welfare (nihśreyasa), or simply emancipation (moksha). And this supreme benefit is not secured by any rituals (karma), but only by enlightenment concerning the reality (jñāna). The reality which the Vedic corpus teaches is total and individual at the same time. In the dimension of totality, it is known as Brahman, while in the dimension of individual existence it is recognized as self (ātman or śārīraka). The self is thus the main concern of the Upanishadic texts; "know this self, and abandon all else" ('tam evam ainam jānatha ātmānam, anyā vācho vimuchatha'). And perfect gnosis of the real nature of the inner reality (viz. the self) is the secret teaching of the Vedas. Hence, the approach should be adhyātma. And this is of universal relevance, irrespective of caste, creed, eligibility for rituals, learning etc. In the words of Śamkara, it is enough if one is a human being, and is prepared to do what any human being can do: like reverentially repeating the sacred names, fasting, and worshipping deities (*Śārīraraka-mīmāmsā*-sūtra-*bhāshya,* 3,4,38, 'purusha-mātra-sambandhibhir - japopavāsa-devatārādhanābhih.....').

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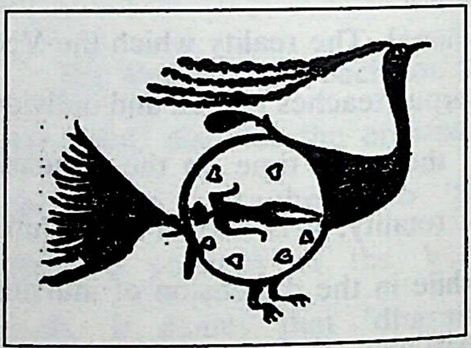
Bādarāyaṇa's work was followed by a major attempt to distinguish between the Mīmāmsā-orientation (crystallized in the sixteen chapters of Pūrva-tantra) and the Vedānta-orientation (in four chapters of Uttara-tantra). This was by Upavarsha (or Bodhāyana) who is reputed to have prepared a commentary (*Kṛtakoṭi* by name) on all the twenty chapters of a composite work which sought to inquire into what the real teaching of the Vedic corpus is. He is said to have pointed out that the true import of the Veda could either be ritualistic action (karma), as Jaimini insisted, or emancipating gnosis (jñāna), as Bādarāyaṇa taught. Both Śamkara (632-664 A.D.) and Rāmānuja (1017 - 1137) refer to this author (vṛtti-kāra) in reverential terms. Rāmānuja also enumerates the names of several other masters who followed him: Ṭaṅka (Brahmanandi) who is reputed to have prepared a gloss (vākya) on *Chhāndogya-Upanishad,* Dramiḍa, who is said to have commented on *Chhāndogya* as well as *Bṛhadāraṇyaka-upanishads,* Guhadeva, Kapardi and Bhāruchi. Besides these 'ancient masters', there are also references to several Vedānta-teachers who lived prior to Śamkara's days: Sundara-pāṇḍya, Bhartṛ-prapañcha, Brahma-nandi, Bhartṛ-mitra, Bhartṛ-hari (author of *Vākyapadīya),* Brahma-datta and Maṇḍana-miśra (author of *Brahma-siddhi).*



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Bādarāyaṇa's work was of enduring importance, for there are no less than thirty commentaries on it. The earliest available is Śamkara's (632-664 A.D.). Other well-known commentaries are by Bhāskara (around 1000 A.D.), Rāmānuja (1017-1137), Ānandatīrtha (or Madhva, 1238 - 1318), Nimbārka (around 1250), Śrīkaṇṭha (about 1270), Śrīpati (about 1400), Vallabha (about 1500), Vijñāna-bhikshu (around 1600) and Bala-deva (about 1725). In all these works, the adhyātma interpretation of the Vedic corpus is in clear evidence.

Bādarāyaṇa's own aphorism (1,1,29) pointedly suggests that in the Vedic texts it is the adhyātma association that predominates, even more than the adhidaiva ('adhyātma-sambandha-bhūmā'). It is well-known that Bādarayāṇa who in fact was responsible for making Vedānta an adhyātama-śāstra has selected some Upanishadic passages for constructing his aphorisms. The first twenty-eight topics (called adhikaraṇas), which are of primary importance, each of them has an Upanishadic statement as its subject-matter (vishaya): there are twelve such statements from *Chhāndogya,* four from *Bṛhadāraṇyaka,* four from *Kaṭha,* two from *Taittirīya,* two from *Kaushītakī,* three from *Muṇḍaka* and one from *Praśna,* according to Śamkara's reckoning. Rāmānuja and Ānanda-tīrtha indicate passages from Āraṇyakas and Brāhmaṇas also as subject-matters for discussion in Bādarāyaṇa's work. In the comments

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of Śamkara, although his main plank is the Upanishadic lore, we find frequent references to all parts of the Vedic corpus. In a very real sense, Vedānta may be looked upon as the adhyātma interpretation of the Vedas.

Bādarāyaṇa mentions that there were at least three earlier sages, who attempted to interpret the Vedic passages in this manner (1,2,29-31): Āśmarathya, Bādari and Jaimini. The topic of discussion here is whether the name Vaiśvānara which occurs frequently in the mantras refers to a devatā by that name (viz. Agni), or to the physical fire. Bādarāyaṇa says that it refers to the source of all beings (parameśvara or param-ātmā), viz. the Brahman. The supporting evidence is from *Śatapatha-brāhmaṇa* (10,6,1,11):

स एषोऽग्निर्वैश्वानरो यत्पुरुषः स यो हैतमेवाग्निं वैश्वानरं पुरुषविधं पुरुषेऽन्तः प्रतिष्ठितं वेद॥

Vaiśvānara, as the name 'indicates, is the fire that is all-pervasive (viśva), spreading from the earth to the sky, and that also dwells in the human heart (nara). The presence of this spirit is felt in the physical fire (bhūtāgni) that we can see around us, and also in the fire of life or consciousness in our individual being. The Vedic ideology recognizes a devatā that is present in, and that presides over, every object and every phenomenon. There is thus a devatā present in the physical fire; like the pearl in a shell, like the soul in a body. This is called 'devatātmā'. What now is Vaiśvānara? Is it the physical fire itself? or the devatā within it? The object, however, is not as important

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as the subject that sees it and thinks about it. There is the spirit within us, which apprehends the physical fire and contemplates upon the devatā within it. It is this that in reality is Vaiśvānara, neither the physical fire nor the devatā in it ('na devatā bhūtam cha'). This Vaiśvānara, who can be recognized within our own heart, is none other than the supreme self described variously as the ultimate lord of all (parameśvara) or the undifferentiated and absolute Brahman. It is the essence alike of the physical fire and the devatā in it. This is what the *Ṛgveda* speaks of as the 'one real' ('ekam sat'), called by the wise by different names (Indra, Agni, Yama, Vāyu and so on). The explanation of Vaiśvānara as the reality which is perceived as ones own self is adhyātma.

But the problem posed by Bādarāyaṇa in this section (Vaiśvānarādhikaraṇa) circles around the *Chhāndogya*-passage (5,18,1):

यस्त्वेतमेव प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते ॥

The devotees contemplate on this Vaiśvānara in their own hearts and as their own self. Now, the human heart has a small space which is available for contemplation (prādeśa-mātra), and which is said to be the location of self (consciousness). Vaiśvānara in

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contemplation can only be accommodated within this small space. The *Śatapatha-brāhmaṇa-* passage quoted earlier speaks of Vaiśvānara not only as settled within the human heart ('purushe antah pratishṭhitam') but as having a human form ('purusha-vidham'). How can the two passages be reconciled? It is obviously by taking the adhyātma stand. The most important idea here is that one must turn inward to recognize the Supreme Spirit in all existence as also ones own innermost self. The expression 'prādeśa-mātra' signifies the extent of limited space that is the heart ('pradeśa' means the area or space, viz. hṛt or heart; and 'prādeśa' is a unit of measurement, the short span that covers the thumb and the forefinger when the hand is stretched out; this is said to be the dimension of space within the heart); and also the area covered by the self. How can we regard the self contained within this small space as identical with the Supreme Self encompassing the whole universe and overflowing it?

Āśmarathya resolves this problem by drawing our attention to the fact that it is only in the small space within the heart that the Supreme Spirit (which is identical with our self) manifests itself to the devotee when he contemplates on it (abhivyakti). The human heart is the spot that is most conducive to such

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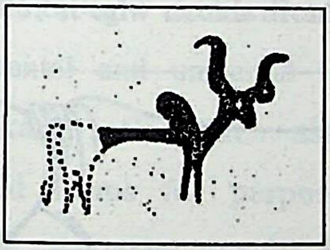
manifestation (upalabdhi-sthāna). The Spirit, during manifestation, must necessarily be of the dimension of the human heart (prādeśa-mātra). If this is the interpretation given by Śamkara, Rāmānuja sees in the dimension of the human heart advantages for the mind that contemplates (buddhi-saukarya). Ānanda-tīrtha, however, interprets Āśmarathya's view to signify that it is the Brahman that manifests himself through the devatās like Agni or through the objects like the physical fire.



Bādari appears to explain that the Vedic passages speak of the size of the Brahman as that of the human heart only for puposes of intent contemplation (anusmṛti). Mind is settled in the space within the heart, and it is the mind that contemplates (Śamkara, 'prādeśa-mātra-pratishṭhitena manasā anusmaryate vā ayam'). Such description, according to Rāmānuja, is only to facilitate devotion (upāsanā). Ānanda-tīrtha, however, says that while many are the sūktas in the Vedic corpus belonging to different devatās (like Agni-sūkta, Indra-sūkta, Vāyu-sūkta etc), one must contemplate only on Brahman (Vishṇu) as the essential fact in all the devatās. When for instance Vaiśvānara is eulogized in the hymn, it is only the Brahman that must be in one's attention (anusmaraṇa).

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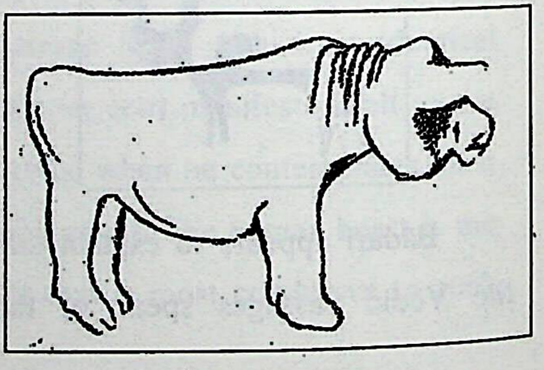
Jaimini holds that the correspondances frequently drawn in the mantras between the aspects of the body of Vaiśvānara (extending from earth to sky) and the limbs of the human body are meant to insist on their essential identity (aikya) through an imaginative exercise (sampatti, meaning accomplishing identity through constructive imagination or kalpanā) (Śamkara). Rāmānuja explains that the mechanism of vital functioning in the human body (prāṇāhuti) is thus in imagination taken to represent oblations etc. in the fire-ritual (agnihotra). Like the sacrificial fire having an altar (vedi), for instance, the devotee has his own heart for the self (cf. *Chhāndogya,* 5,18,2). Ānanda-tīrtha, on the other hand, sees in the expression 'sampatti' only obtainment or accomplishment. The devotee of Agni will attain Agni, the devotee of Indra will attain Indra. There is the saying that whatever one attends to with devotion will become only that ('yam yathopāsate tad eva bhavatīti darśayati'). This is also the reason why sūktas differ in terms of devatās. In the principal sense, it is but the Brahman who is referred by



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words like Vaiśvānara, Agni etc. Jaimini, according to Ānanda-tīrtha, sees no contradiction in words like Vaiśvānara, Agni etc. signifying one meaning in normal transaction and altogether a different sense in the spiritual context (1,2,28 'avirodham jaiminih').

Despite apparent divergances in the three viewpoints presented above, it is clear that the thrust is 'adhyātma', and neither 'adhi-yajña' (ritualistic) nor 'adhi-daivata' (theological). It must be noted that all Vedic thought circles around the fundamental and universal reality, the 'ekam sat', which assumes manifold forms for purposes of devotion, contemplation or vision. Vedānta wants us not to meander in the periphery (adhi-yajña and adhi-daivata) but enter into the depths of the circle. The real comprehends all existence and is beyond space and time; but it is also our own little self, to be visualized in the space of our heart by contemplatives and illuminates. It is the fact which is here and now, while also being everywhere and all the time. This mystery of the Brahman being our ātman (self) is what should claim our attention (adhyātma).

(2)

Bādarāyaṇa (1,2,18) mentions that there are numerous dimensions

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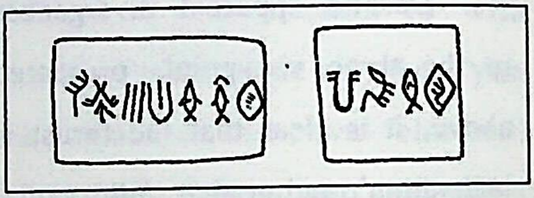
and aspects in the world of the Vedic mantras as in our normal transactional world. Śamkara enumerates them: adhi-daiva (the devatās mentioned in the mantras and sought to be placated by oblations and prayers), adhi-loka (the planes of existence and operation for the devatās, like earth, mid-region, sky and so on), adhi-veda (the divisions of the Vedic corpus into Ṛks, yajus, sāman, atharvāngiras and śākhas), adhi-yajña (different rituals and sacrifices, major and minor, prescribed and performed), adhi-bhūta (the objects of the world outside, and the beings that surround us), and adhyātma (pertaining to the self within and the psychophysical structure it presides over). This is doubtless a picture of plurality. But Bādarāyaṇa as the chief spokesman of the adhyātma ideology points out that there is but one self as the 'ruler within' all these dimensions (antaryāmi). In its deepest level, the world of the Vedic corpus has this Self as its dimensionless core, a total reality which articulates alike in all the dimensions.



The language of the Vedic corpus is a strange but effective mixture of the conventional usage of words and an extraordinary and unusual employment of metaphor-like words. In order to ascertain the true import of the Veda, one must understand the contextual nuances.

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Bādarāyaṇa himself refers (1,130) to 'śāstra-dṛshṭi' (the outlook proper for a scripture) when he refers to a mantra in *Ṛgveda* (4,26,1 'aham manur abhavam'), where the sage Vāmadeva describes himself as the primaeval man Manu, and the sun Sūrya etc. Śamkara explains this kind of speech, which is only figurative, as justified by an intuitive vision which is natural to a seer ('ārsheṇa darśanena'). Rāmānuja interprets it as taking the stand of his own self which is in fact 'identical with all this' ('aitad ātmyam idam sarvam', *Chhāndogya)* ('śāstrena svātma-dṛshṭyā'). For Ānanda-tīrtha, the expression 'śāstra' (scripture) itself means Vishṇu (viz. Brahman), on the basis of an etymological derivation signifying 'an inner ruler' and prompter of all ('śāstram antaryāmī', 'śāsti sarvān prerayati').

Another instance of such usage forms the subject-matter of another topic in Bādarāyaṇa's work: Pratardanādhikaraṇa (1,1,28, Indra-prāṇādhikaraṇa, according to Rāmānuja, and Antaryāmi-prāṇādhi-karaṇa, according to Ānanda-tīrtha). The subject-matter (for Śamkara and Rāmānuja) is taken from *Kaushītaki-brāhmaṇa-upanishad* (3,1): Pratardana who pleased Indra by his own valour, sought to be instructed by Indra; and Indra counsels him : "Worship me as life and as immortality, for I am life and conscious self" ('prāṇosmi prajñātmā, tam mām āyum amṛtamity upāsva'). The subject-matter for Ānanda-tīrtha is taken from *Aitareya-āraṇyaka* (2,2,3),

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where it is the sage Viśvāmitra who pleases Indra by singing the hymn 'bṛhatī-sahasra', and was asked to choose a boon; Viśvāmitra asks to be instructed, and Indra tells him "I am indeed life, you are life, and all this is life" ('prāṇo vā aham asmi ṛshe prāṇas tvam, prāṇas sarvāṇi bhūtāni'). Here, it is not Indra who is to be worshipped, but the self within Indra, which is also the self of Pratardana or Viśvāmitra; it is to be regarded verily as the absolute and undifferentiated reality (Brahman). The expression 'prāṇa' (life) means here Brahman ('tasmāt prāṇo brahma'). Indra is not here speaking vaingloriously of his own worship-worthiness, but is speaking in an adhyātma-laden language.

Bādarāyaṇa points out that in all such instances it is the adhyātma-

association that predominates (1,1,29 'adhyātma-sambandha-bhūmā'). Śamkara explains that the expression 'prāṇa' does not refer to a devatā (Indra) but to the life of all beings, which is really the self, identical with awareness (prajñātmā). In the presence of this self, the senses (indriya) function. One should not apprehend the speech, but one must comprehend the speaker ('na vācham vijijñāsīta, vaktāram vidyāt'). Even as the spokes of a wheel are settled in the hub, and the rim rests on the spokes, all creatures are settled in consciousness alone, and consciousness is settled in life. This

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is life, conscious self, bliss, unaging and immortal.

तद्यथा रथस्यारेषु नेमिरर्पिता नाभावरा अर्पिता
एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः
प्रज्ञामात्राः प्राणेऽर्पिताः
स एव प्रज्ञात्मानन्दोऽजरोऽमृतः ॥

Śamkara recounts (1,1,31) an ancient tradition of devotion (upāsā) to spiritual perfection, in three distinct modes: attending to the soul, which is the first inner reality that the devotee encounters (jīvopāsanam), devotion to the primal prāṇa as divinity presiding over the individual's constitution (mukhya-prāṇopāsanam), which is deeper than the first, and finally comprehending the absolute and undifferentiated reality which is deepest, most fundamental and ultimate (brahmopāsanam). ('upāsā-traividhyāt'). He also provides an alternate schemata, which found favour with Rāmānuja and Ānanda-tīrtha. Even when the Brahman becomes the object of devotion, the soul and the primal prāṇa do not lose their relevance, for the Brahman can be contemplated upon in three stages: life in all creatures (prāṇa-dharmeṇa) as the consciousness in all living creatures (prajñā-dharmeṇa), and as the Brahman in his own nature (all-pervasive, all-supporting and absolute) ('trividham iha brahmaṇah upāsanam vivakshitam'). This does not, however, mean that there are three different devotions (upāsanā); there is only one devotion, but it involves attending to the Brahman as having these three marks. The mantras in the Vedic corpus which are meant for devotion are to be understood in this light.

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Ānanda-tīrtha has a variant approach in this regard. For him, the subject-matter is taken from *Aitareya-āraṇyaka* (3,2,4). Devotion is no doubt three-fold; but the three aspects are distinguished by being (1) inside (antah), (2) outside (bahih), or (3) all-pervasive (sarva-gata), in accordance with the following statements in *Aitareya-āraṇyaka:*

(1) स एतमेव सीमानं विदार्य एतया द्वारा प्रापद्यत। (2,2,3) (antah)

(2) एतद्धस्म वै तद्विद्वानाह महीदास ऐतरेयः। (2,1,8) (bahih)

(3) स एतमेव पुरुषं ब्रह्म ततमं अपश्यत् (2,4,3) (sarva-gata or vyāpta)

This three-fold distinction in devotion follows the eligibility and capability of the different devotees. ('tat tad upāsanā-yogyatayā cha purushāṇām', 1,1,31). Some may worship Brahman as all-pervasive; They share the characteristics of the devas, being superior in intelligence and having abundance of divine grace. They visualize Brahman everywhere (brahma tatamam). They have alround (inside and outside) illumination (sarva-prakāśāh). Others can visualize the same Brahman only in their own hearts, as their interior is full of light (antah-prakāśāh). They are the sages, who have disciplined themselves and broken the barrier of the limited mental equipment (sīmānam vidārya). Yet others, who are merely human but earnest practitioners, can worship the same Brahman only as an external image. They can find light only in the outside (bahih-prakāśāh). Ānanda-tīrtha quotes from *Chaturveda-śikhā:*

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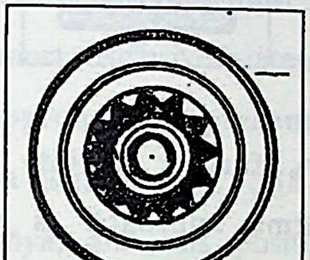
देवा वाव सर्वप्रकाशाः ऋषयोऽन्तः प्रकाशाः।
मनुष्या वाव बहिः प्रकाशाः॥

and says:

केषाञ्चित्सर्वगतत्वेन केषाञ्चिद् हृदये हरिः।
केषाञ्चिद् बहिरेवासौ उपास्यः पुरुषोत्तमः॥



The Vedic passages need to be interpreted in terms of the facility, direction and insight they provide to the three classes of human beings who are intent on spiritual development and fulfilment. Śamkara also recognizes that not all people are alike eligible to approach the infinite and absolute Brahman with devotion and concentration; there are people who are inferior in merit, others who are of midling merit and yet others who are superior (3,2,33):

न ह्यविकारेऽनन्ते ब्रह्मणि सर्वैः पुंभिः शक्या बुद्धिः स्थापयितुं मन्दमध्यमोत्तमबुद्धित्वात् पुंसां इति॥

Śamkara frequently refers to the 'adhidaivata' and 'adhyātma' divisions that occur, according to him, everywhere in the Vedic passages, (e.g. 2.4.14 'sarvatra cha adhyātmādhidaivata-vibhāgena'; 3,3,43 'adhyātmikānām prāṇām adhidaivikīm vibhūtim ātmabhūtām darśayati'; 3,2,33, 'yathā mana-ākāśayoh adhyātmam adhidaivatam cha brahma-pratīkayoh āmnātayoh'). This distinction is found extensively in the Upanishads, especially in *Chhāndogya* (e.g. 1,7,1,5 and 1,6,7,8) and *Brhadāraṇyaka* (e.g. 1,5,13). 'Adhidaivata' must not be understood in any theological sense;

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it refers to the superior power (vibhūti) that is present in every object and every process. For instance, the word 'deva' is always taken by Śamkara to mean the sense-faculties. There are the 'devas' that preside over the physical and psychological ingredients of the human constitution. When the Upanishads speak of the 'eye of the eye' (chakshushah chakshuh), or 'mind of the mind' (manaso mano), suggest the self (ātman) which articulates itself in our being and behaviour. Thus the adhyātma is implicit in adhidaivata, even as adhidaivata is implicit in adhi-yajña. The adhyātma is thus the final position of the Vedic corpus. Vedānta being nomenclatured as Śārīraka-mīmāmsā by Bādarāyaṇa and described as adhyātma-śāstra by Śamkara is fully justified.

(3)

A further variety in the adhyātma approach is what is known as the 'tritaya' (three-fold) interpretation. That there appears to have been an ancient tradition supporting this viewpoint has been suggested by some of the references in Yāska's own *Nirukta,* and more particularly by Durgāchārya's commentary *(Ṛjvarthā)* thereon. There is a statement found in *Skānda-smṛti* to the effect that the Vedic corpus has three meanings ('trayorthās sarva-vedeshu'); but the

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three meanings are accommodated in an integrated approach. There are occasional references to this in *Bhāgavata,* and in some Āgama-texts (like *Harivamśa* and *Paingī-smṛti).* However, the most explicit and almost exclusive statement of this approach is presented by Ānanda-tīrtha's (1238-1318) *Ṛgbhāshya;* and this position has been explained and elaborated in Jayatīrtha's (1365-1388) gloss thereon (Ṭīkā, also called *Vivṛti* or *Vivaraṇa),* and the notes *(Ṭippaṇa)* prepared by Śrīnivāsa-tīrtha of Vamśa-palli. There is an excellent annotation on Ānanda-tirtha's work by Rāghavendra-tīrtha (1623-1671), known as *Ṛgartha-mañjarī* (or *Ṛgveda-mantrārtha-mañjarī).* Ānanda-tīrtha's commentary on *Ṛgveda* covers only forty sūktas (ending with the twenty-first varga of the third adhyāya of the first ashṭaka; or in the maṇḍala system, till 1,8,40).

Rāghavendra-tīrtha's introduction (upodghāta) sums up the main thrust of the 'tritaya' approach:

ऋक्शाखागतैकोत्तरसहस्र सूक्तमध्ये कानिचिच्चत्वारिंशत् सूक्तानि भगवत्पादैः अग्न्यादि देवतापरत्वेन, तदन्तर्गत-विष्णुपरत्वेन, अध्यात्मपरत्वेन, चेत्येवं त्र्यर्थपरतया व्याख्यातानि ।।

Out of the one thousand and one sūktas found in the Śākala-śākhā of *Ṛgveda-samhitā,* Ānanda-tīrtha commented upon some forty sūktas in order to demonstrate that the Vedic hymns are to be interpreted as having three sets of meanings: (1) as referring to the individual devatās like Agni and

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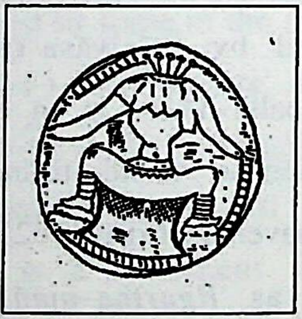
Indra, whose names are mentioned in the mantras; (2) as referring to the one principal devatā, viz. Vishṇu, who is the inner-ruler of the devatās like Agni and Indra; and (3) as referring to the devotee's own psychophysical constitution presided over by the self, in whom also resides Vishṇu as the inner ṛuler (antaryāmi). Jayatīrtha also had made a similar statement:

ऋगर्थश्च त्रिविधो भवति। एकस्तावत् प्रसिद्धाग्न्यादिरूपः। अपरः तदन्तर्गतेश्वरलक्षणः। अन्योऽध्यात्मरूपः। तत् त्रितयपरं चेदं भाष्यम्॥

The three meanings are not meant to be disparate or mutually exclusive. They are integrated in one approach, as already mentioned; in this approach, the three meanings constitute three inter-related dimensions (hence the expression 'tritaya'). The approach involves a reconciliation of the adhiyajña, the adhi-daivata and the adhyātma approaches, discussed above. It is also in accord with the eligibility and capability of the devotees (manda-madhyama-uttama), each of the meanings being meant for one of the levels of the devotees but only in the main. The three dimensions are supplementary and complimentary to each other; no level can be disregarded altogether.



The individual devatās (like Agni, Indra, Varuṇa, Vāyu, the

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Aśvins and so on), to whom eulogies are offered in the mantras and from whom favours are sought are the well-known and popular divinities (prasiddha). They not only inspire in ordinary people (the manda-variety of devotees) the sense of devotion but prompt involvement in actions prescribed in the brāhmaṇa-texts. The approach here is dominated by 'Karma', befitting the notion of multiplicity of deities and also a hierarchy in them with Vishnu at the top and Agni at the bottom, ('agnir devānām avamah, etc.)

The second meaning subordinates the multiplicity of deities to the one principal divinity (Vishṇu), who is at the top of the hierarchy, and who governs all other deities, being their inner ruler (antaryāmi). This level requires an insight into the nature of the supreme Godhead (Vishṇu, from the root 'vishū vyāptau' to pervade and spread), and the symbolic significance of the rituals. If the first meaning requires scriptural study (adhyayana), performance of prescribed actions (karmānushṭhāna), and some devotion (bhakti), the second meaning insists on the development of a spiritual insight by disciplined living and purification of the internal constitution (śama etc). The third meaning, where realization is had in ones own self, marks the highest stage of spiritual development. Now the devotee sees God everywhere and all the time. Ānanda-tīrtha in his commentary on Bādarāyaṇa (1,1,1) has this to say:

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अधिकारश्चोक्तौ भगवत्तन्त्रे मन्दमध्यमोत्तमत्वेन
त्रिविधा ह्यधिकारिणः-
भक्तिमान् परमे विष्णौ यस्त्वध्ययनवान्नरः।
अधमः शमादिसंयुक्तो मध्यमः स उदाहृतः॥
आब्रह्मस्तम्बपर्यन्तं असारं चाप्यनित्यकम्।
विज्ञाय जातवैराग्यो विष्णुपादैकसंश्रयः।
स उत्तमाधिकारी स्यात् संन्यस्ताखिलकर्मवान्॥

According to this schemata, the three levels are explained as follows:

(1) the first or inferior level (adhama, or manda) has scriptural study (adhyayana) as its major involvement, but also has in some small measures self-culture (śamādi), dispassion (vairāgya) and devotion (bhakti). The devotees at this level find spiritual fulfilment only in outside objects. They can perceive truth only by the light outside themselves (bahih-prakāśāh), and can devote themselves to external images and prescribed rituals ('karmaṇā tvadhamah proktah'). This level corresponds with the adhi-yajña approach, and with the 'śravaṇa' stage of the Vedānta method.

(2) The intermediate level (of midling merit, madhyama) has self-culture (śamādi) as its major involvement, but includes in a minor way dispassion (vairāgya), devotion (bhakti) and scriptural cogitation (adhyayana). The devotees here have lights in their own hearts (antah prakāśāh), which will illumine all things for them. They think deeply about the nature and functions of the devatās, and the truth about them. By an intuitional understanding, they perceive that Vishṇu (all-pervasive and absolute,

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ultimate and infinite, viz. the Brahman) is the real self of all the devatās, and that all the different devatās are but aspects and expressions of Vishnu. This level corresponds with the adhi-daivata approach, and with the 'manana' stage of the Vedānta method.

(3) The superior level (uttama) is characterized by dispassion (vairāgya) and devotion (bhakti) as its major involvements, with self-culture (śamādi) and scriptural study (adhyayana) in a minor key. The devotees here are full of knowledge, and devotion, as a result of which they can meditate on Brahman in all things (outside and inside). They perceive the presence of divinity everywhere (sarva-prakāśāh), but especially in their own selves (the Godhead as 'bimba' or the main image, and their own self as its 'pratibimba' or reflection). This level corresponds with the adhyātma approach, and with the 'nididhyāsana' stage.

In his *Yati-praṇava-kalpa*, Ānanda-tīrtha prescribes that one may worship Vishṇu in the icon in a temple (if he belongs to the first level), in the solar orb (if he is of the second level), or in ones own heart (if he is of the superior level). In the final level, one must unremittingly meditate on Vishṇu as the main image and his own self as its reflection:

आत्मार्थे हृद्गतं विष्णुं परार्थे सूर्यगं हरिम्।
तथा देवालये सूर्यमण्डलान्तर्गतं हरिमावाहयेत्॥
आत्मानं प्रतिबिम्बत्वे ध्यायन् बिम्बं जनार्दनम्।
ध्यायस्व सततं वत्स सपर्यां नित्यशः कुरु॥

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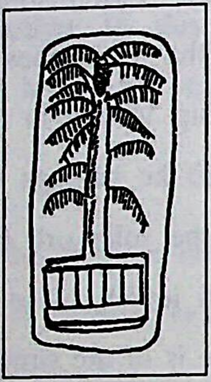
For meditating on Vishṇu in ones own heart, Vishṇu is regarded as the inner spirit of sun, moon and fire:

पत्रे तु हृत्पद्मे मध्ये सूर्येन्दुवह्निगम्।
पीठं तत्पद्ममध्यस्थं नारायणमनामयम्॥



The 'tryartha' (three-meaning) or 'tritaya' (three-fold) approach adopted by Ānanda-tīrtha in his *Ṛgbhāshya* has some unique presuppositions. One of them is that the Vedic corpus that we have at present is not the original one. The original Veda, called mūla-veda, was an undifferentiated mass of primordial and sacred speech, envisioned by the very first of the seers, Vishṇu himself. This was limitless (ananta), and was current in the first of the aeons, Kṛta-yuga. This was, in due course (in the Tretā age), articulated into three major divisions: metrical eulogies (ṛch), non-metrical chants (nigada) and melodic chants (sāman).

एको वेदः कृते ह्यासीत् त्रेतायां त्रिधाऽभवत्।

When this three-fold Veda, which was secondary in nature (hence called 'upaveda') was lost or became obsolete in the Dvāpara age, Veda-vyāsa undertook to restore the Vedic scripture. He collected whatever eulogies (ṛchas) were extant and reconstituted the *Ṛgveda;* from the chants (nigada),

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he reconstituted Yajurveda as well as Atharva-veda (spells); and from the available melodic pieces Sāma-veda was reconstructed. Thus there were now four Vedas, intermediary in nature (hence called 'avāntara-veda').

ऋचः स उद्धृत्य ऋग्वेदं कृतवान् प्रभुः।
यजूंषि निगदाच्चैव तथा सामानि सामतः॥

and,

व्यदधात् संज्ञसन्तत्यै वेदमेकं चतुर्विधम्।
ऋग्यजुःसामाथर्वश्च वेदाश्चत्वार उद्धृताः॥

This four-fold division was necessitated by the fact that the people in later times found it difficult to appreciate the total import of the Veda when it was an undifferentiated mass of sacred speech (mūla-veda), and found it hard to fulfil all the ritualistic requirements when the Veda was classified broadly into eulogies, chants and songs (upa-veda). Rituals as an approach to spiritual perfection were facilitated by the intermediary divisions, which crystallized and incorporated the relevant eulogies, chants, songs and spells. The Vedic divisions now were described as intermediary (avāntara), because they followed the upaveda, and were in turn followed by the classification of these four Vedas into what were called 'avāntara-śākhā-veda', or the division of each Veda into recensions, branches and segments. *Ṛg-veda* was settled in twenty-four śākhās, *Yajurveda* in one hundred and one, *Sāma-veda* in one thousand, and *Atharva-veda* in nine śākhās.

ऋग्यजुःसामाथर्वाश्च वेदाश्चत्वार उद्धृताः॥
त एवमृषयो वेदं स्वं स्वं व्यस्यन्ननेकधा।
शिष्यैः प्रशिष्यैः वेदास्ते शाखिनोऽभवन्॥

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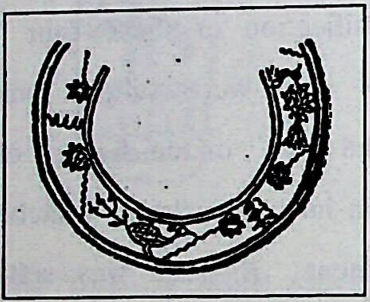
Further, each of the śākhās were now arranged in terms of chapters and sections like ashṭakas, adhyāyas, and vargas. This helped the performance of rituals with understanding and insight. But Vedas as a result became manifold:

मूलवेदश्चोपवेद तथाऽवान्तर एव च।
शाखोपशाखाभेदेन वेदोऽनेकधा मतः॥



Another presupposition that is peculiar to this view is concerning the seers. In the mūla-veda, all learning was of course the vision of the supreme spirit, viz. Vishṇu, who is the 'mukhya-ṛshi'. The Veda was directly communicated to the creator, Brahmā, who in turn breathed out the entire Vedic lore in all its divisions; and also the branches of sacred learning associated with them:

मुनिस्तु सर्वविद्यानां भगवान्पुरुषोत्तमः।
विशेषतश्च यो ब्रह्माणमिति श्रुतिः।
ऋग्वे्दादिकमस्यैव श्वसितं प्राह चापरा॥

('अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्यख्यानान्यस्यैवैतानि निःश्वसितानि॥')

The creator Brahmā thus became a seer in his own turn, and this was possible because of the presence of Vishṇu himself as Vedavyāsa in his interior. This sacred wisdom came in due course in two streams: the sacred lore which was altogether independent of any human intelligence, effort or

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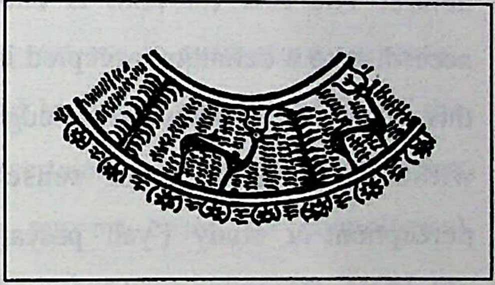
desire (apaurusheya), and the sacred texts like Pāñcharātra that were composed by sages who were human beings (paurusheya). The former was envisioned by Garuḍa (Garutmān, Suparṇa), who is regarded as the patron-deity of Veda, and the latter by Ananta (Śesha):

सुपर्णोऽखिलवेदानां पाञ्चरात्रस्य नागराट्।

If Brahmā the creator is reckoned as the first to obtain the Veda (given by Vishṇu), Garuḍa and Ananta were the second in line ('dvitīya-pratipattitvāt munitve samprakīrtitau'). At the third level were Indra as the seer for the entirety of *Ṛgveda*, Sūrya for the whole of *Yajurveda;* Soma (Chandra) for *Sāmaveda*' and Agni and Ekarshi for the two divisions of Atharva-veda: 'atharva' and 'āngiras'.

ऋचां ऋषिस्तत्र शक्रो यजुषा सूर्य एव च।
सोमः साम्नां तृतीयास्ते प्रतिपत्तार ईरिताः॥
अथर्वाङ्गिरसां अग्निरेकर्षिश्चाप्यथर्वणाम्॥
इत्युक्ताः समुदायस्य सन्त्यन्ये च पृथक्पृथक्॥

The fourth variety of seers are designated variously for different branches, sections etc. (śākhā): like Śākala, Āśvalāyana, Āpastamba, Madhuchchhanda and Śunahśepa. Their names and the Vedic portions assigned to them are to be known from texts like *Charaṇa-vyūha* and *Anukramaṇī.*



The Vedic corpus that is available to us is not the mūla-veda, nor upa-veda; not even the avāntara-

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veda in its original form, but only the avāntara-śākhā-veda. viz. the avāntara-veda as redacted, arranged and classified in recensions. But this Veda is as apaurusheya as the mūla veda, upa-veda or the avāntara-veda. Its authentic character does not diminish in any measure or manner, because the seers (ṛshis) continue to be responsible for it. Its source is not ratiocination, human intuition, reason or intellection; but vision which is transcendental in nature. The seer (or ṛshi) is one, according to a definition accepted in this school, who obtains knowledge without the medium of sense-perception or study ('yah paśyati svayam vākyam sa ṛshis tasya kīrtitah'); or one who understands the complete and ultimate import of all learning, having listened to the texts less than twelve times ('arvāk tu dvādaśāvṛtter adhītyā pi ṛshir eva sah'). The dawn of wisdom does not, therefore, depend on learning or study; but on the grace of the Godhead who is settled in the heart. The first ṛshi is this Godhead (viz. Vishṇu), and all other ṛshis become so only when this Godhead is favourably inclined.

The Vedic corpus (the avāntara-veda with the śākhās) to be understood aright by the mortals for obtaining the wisdom that is conducive to emancipation (mukti). In fact, the Vedic corpus is designed only for this purpose. And, therefore, the correct understanding of the true import of Veda is calculated to please the Godhead, whose grace it is that secures

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emancipation, the highest objective of human life. Śrīnivāsa-tīrtha, the glossator on Ānanda-tīrtha's commentary on *Ṛgveda*, cites a scriptural text:

सर्वोत्कर्षे देवदेवस्य विष्णोर्महातात्पर्यं
नैव चान्यत्र सत्यम् ।
तत्प्रीणनान्मोक्षमाप्नोति सर्व -
स्ततो वेदास्तत्पराः सर्व एव ॥

But the Vedic hymns appear to be manifold in their theme, and diverse in their interest; many are the devatās that are eulogized, and numerous are the benefits sought. The standpoint that we are considering now not only makes a distinction (which is universally accepted) between the meanings that are only conventionally valid (rūḍhi) and the meanings that are arrived at after etymological and syntactical considerations (yoga), but makes a further distinction in the latter between ordinary (yoga) and extraordinary (mahāyoga) senses. The meaning drawn from etymological, syntactical and contextual considerations ('yogo nāma avayava-śaktyārtha-pratyāyakatvam') is more authentic and has greater validity than the meaning which is purely conventional. Likewise, the meaning that is based on traditionally accepted implications and scriptural suggestions is even more authentic, and has much greater vaidity. If the ascertainment of the inherent import or purport based on etymological and other considerations based on yoga is called 'tātparya', the ascertainment of the import based on the principles of mahāyoga is

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called 'mahātātparya' or the ultimate purport of absolute validity.

It is to be noted that Ānanda-tīrtha and his followers recognize a Nirukta prepared by Bādarāyaṇa (viz., Vyāsa) as ancient and valid, the Nirukta by Yāska being more recent (arvāchīna) and hence less trustworthy. This ancient Nirukta is not available to us now as an independent book; but etymological explanations and syntactical prescriptions from this source may be gleaned from the works of Ānanda-tīrtha and his followers.

The problem of the plurality of the devatās mentioned in the mantras and the great divergance of purposes indicated explicitly in them has been solved by the adherents of this viewpoint by pointing out that it is the great import or the ultimate purport (mahā-tātparya) of all the mantras together is what one must aim to arrive at. The Vedic texts are not to be understand by the conventional sense of words and apparent meanings as in ordinary lingual transaction ('na āpāta-pratīta eva śrutyarthaḥ'), but must be determined by the employment of the well-accepted canons of analytical reasoning and investigation known as Mīmāmsā ('kim tu mīmāmsita eva'). And these canons include the examination of how the text begins and ends, what the thrust is, what idea gets repeated frequently, what is novel in the statement, what the desired import or purpose is, and what the nature of descriptions and explanations is. The purport that is ascertained must

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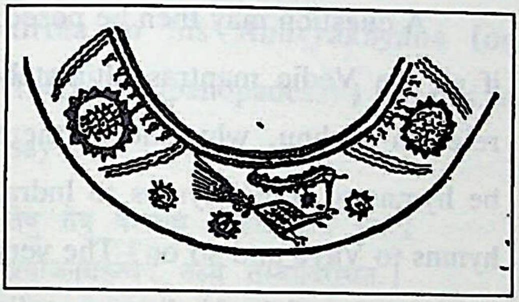
be in consonance with the general Vedic import, and must be meaningful in the context. Rāghavendra-tīrtha explains:

मीमांसा च उपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादोपपत्तीनां श्रुतिलिङ्गप्रकरणस्थानसमाख्यानां च आनुगुण्यानुसन्धानम्।



That is to say, the purport of the Vedic passages needs to be reconstructed, for the words there do not have meanings that would be valid in normal speech. The Vedic idiom does not fit into the transactional framework. To enable the reconstruction of the meaning of the mantras, the words employed in them must be taken in senses which are altogether different. A word has many meanings, and the meaning that is most appropriate to the context must be chosen. The argument that when we take the words in different meanings, the intended import too will be different is not sustainable. It is not the word itself that is important, but the sense in which it is used, the function it discharges in the sentence, and the particular purpose that is sought to be served. This is technically called 'vṛtti'.

The expression 'agni' in a mantra does not mean the physical fire, as it does in conventional language; on the other hand, it refers to the deity or divinity presiding over the functions of the physical

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fire. This is why Agni is eulogized and sought to be placated. The word 'agni' used in the mantra refers to the devatā of that name in a primary sense (mukhya-vṛtti); the etymological, syntactical and contextual considerations become important. The mīmāmsā does not stop here. The word 'Agni' in the mantra may not refer really to the devatā, but to the Great Spirit (viz. Vishṇu), who is the inner ruler of this devatā. The devatās like Agni, Indra and so on are only so many different articulations of the one spirit (eka ātmā); they are in the nature of so many limbs of the Great Spirit (angāvabaddha). Looking upon the expression 'agni' in a mantra as referring to the One Great Spirit is known as 'parama-mukhya-vṛtti' (the most fundamental sense)

Two of the three meanings (trayorthāh) that the Vedic passage is said to have answer to the 'mukhya-vrtti' (gods like Agni) and the 'parama-mukhya-vṛtti' (Vishṇu as inherent in Agni) of the significant words.

A question may then be posed: if all the Vedic mantras ultimately refer to Vishṇu, why should there be hymns to Agni, hymns to Indra, hymns to Vāyu and so on? The very arrangement of the Vedic corpus (in the avāntara-śākhā-veda recension) in terms of devatā-specific sūktas would then become redundant and inappropriate. The answer would be that the hymns to Agni, Indra, Vāyu etc. are not irrelevant or uncalled for, because convention does have a role to play. And the arrangement of the Vedic corpus into sūktas are

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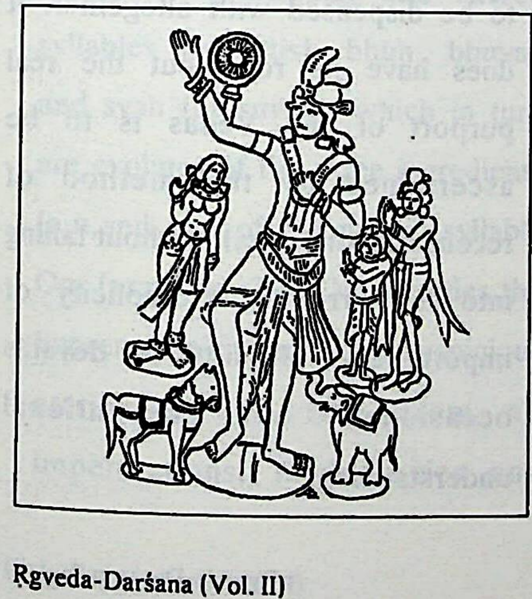
not by any means rejected. The differentiation of devatās (into Agni, Indra, Vāyu, etc.) is indeed accepted, because it is through these several forms and names that worship in practice is conducted. Each of the devatās is said to have a specific benefit to proffer. Ānandatīrtha in his *Anuvyākhyāna* (on 1,4,11 'kalpanopadeśāt') has this to say:

तेषु तेषु पदार्थेषु रूढिरङ्गीकृता यतः।
प्रयोजनबहुत्वेन तस्य तस्याविरोधतः।
उपदेशादिसामर्थ्याद्विष्णौ शक्तिश्च गृह्यते॥



The individual gods are not irrelevant, for at the first level of interpretation it is on these gods that our attention is focussed. For the same reason, the arrangement of the ṛks in sūktas also is proper. But it must be recognized that these devatās can be explained only on the basis of 'mukhya-vṛtti', and that they lose their independence and importance, when viewed from the angle of 'parama-mukhya-vṛtti'. Then, it is only Vishṇu (as the Supreme Spirit) that becomes the purport of all the sūktas without an exception. The differences between the devatās at the mukhya-vṛtti level cannot therefore be construed as at cross-purposes or thematic divergance in the sūktas. Interpretation must of course begin with the individual devatās, but

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culminate in the recognition of the one Supreme Spirit. The individual devatās become pertinent because devotees visualize these devatās, and organize their own spiritual practices (upāsanā, like bowing, worshipping, meditating etc. 'namana-pūjana-mananādayah') on the basis of these devatās. These individual devatās serve as efficient footholds (adhishṭhāna) for the Supreme Spirit. The presence of the Supreme Spirit must be recognized only by such instrumentality (anusmartavyah). And the Supreme Spirit will manifest itself in these footholds, when worshipped; while the individual gods are not themselves ultimate, they serve to facilitate the manifestation of the Supreme Spirit (abhivyajyamānatva). It is also possible that the devotees will realize Godhead only through these chosen devatās (prāpyatva). The viewpoint illustrated above holds that the entire Vedic corpus has only Vishṇu (the one Supreme Spirit) as its most primary purport; and that this knowledge is meant to serve only the purpose of emanicipation and nothing else:

सर्वे वेदाः विष्णुज्ञानजनकाः ।
तत्साध्यमोक्षार्थं प्रवृत्तत्वात् ॥

This outlook concedes that conventional meaning (rūḍhi) is not to be dispensed with altogether. It does have its role; but the real purport of the Vedas is to be ascertained by the method of reconstruction (yoga), without falling into the error of multiplicity of imports and plurality of devatās occasioned by conventional understanding.

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रूढिमेव समाश्रित्य विभज्यार्थान् यथाक्रमम्।
विदोषगुणपूर्त्यर्थं विष्णौ योगार्थमानयेत्॥ .

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(4)

Another of the presuppositions here is that the Vedic corpus is merely an extended articulation of the three primordial and sacred syllables (vyāhṛtis): bhūh, bhuvah and svah (or suvah), which in turn are evolutes of the three ingredients (a,u,and ma) of the mystic syllable Om (praṇava). The Om signifies the Supreme Spirit, full of all auspicious attributes and free from all imperfections, inadequacies and improprieties. In Jayatīrtha's words:

सकलवेदानां मुख्यतो भगवत्प्रतिपत्तिहेतुत्वात्।
कुतः एतद्? इत्यत आह ओमिति। असौ परमेश्वरः
ओंकारार्थस्तावत्। केन निमित्तेन?
अशेषगुणाधार इति।
इतिशब्दो हेतौ। यथोक्तं, ओतत्त्ववाची
ह्योंकारः इति॥

In fact, all sound is in the ultimate analysis designation of the Supreme Spirit. In this, the ideology of mantra-śāstra is accepted: nāda as a sound-unit brings into existence 'bindu': and from 'bindu' proceeds 'kalā'. (also called ghosha). *Bṛhat-samhitā* is cited where not only Om but even meaningless sound-forms like the thunder, sea-roar, bell-pealing, drum-beat or bull-roar suggest only the presence of the Spirit, even as the sound of breathing, and the articulations and modulations of our speech; they

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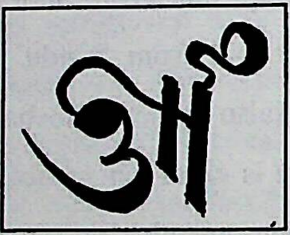
denote power, power to overcome and transcend:

हुंकारेण सदैवाब्धिः सर्वाभिभवशक्तताम्।
विष्णोर्वक्ति यतो हुं हि पराभिभववाचकः॥
ओमिति स्वरतो नित्यं वायुर्मेघेषु संस्थितः।
बलवन्नादसंयुक्तो ह्यधिकोच्चत्वमस्य तु॥
ओंकारस्यार्थ उद्दिष्टः उक्तार्थाधिक्यमेव च।
नादो बली प्रवदति तथा भेरी ध्वनिः प्रभोः॥
अनुदात्तस्वरूपतादौदार्यं वदतीशतुः।
तदपेक्षया ह्यनीचत्वं घण्टायाः स्वरितात्मतः॥
उच्चस्थितिमुदात्तस्तु स्वर्णचश्चादिकः स्वरः।
विष्णोर्वक्ति तथा मन्द्रः श्वासादि प्रथनात्मकः।
एकप्रकारतां विष्णोः सदाऽचल्यां वदत्यपि॥



The Omkāra or praṇava is regarded as a mantra in its own right, with eight syllables (varṇas or aksharas), each representing or symbolizing a specific form of the Supreme Spirit (Viśva etc): (1) a-kāra, (2) u-kāra, (3) ma-kāra, (4) nāda, (5) bindu, (6) ghosha, (7) śānta, and (8) ati-śānta ('akārādy ati-śāntāntah praṇavoshṭāksharo matah', *Tantra-sāra-vyakhyā).* The eight ingredients of praṇava are also identified with the waking state (viśva), the dream state (taijasa), the sleep state (prājña), the state beyond these three (turīya or the fourth state), the self (ātmā), the inner self (antar-ātmā), the supreme self (paramātmā) and the self as pure and highest consciousness (jñānātmā). The first three ingredients are important inasmuch as they engender the vyāhṛtis in their isolation (vyasta) and combination (samasta). From a-kāra proceeds 'bhūh' (representing this earth, the pṛthvī-sthāna); from u-kāra proceeds 'bhuvah' (the mid-

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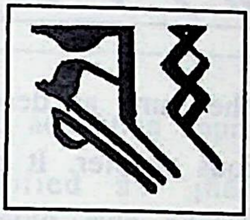
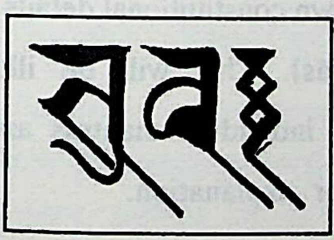
region, the antariksha-sthāna) and from ma-kāra 'svah'or 'suvah' (the celestial realm or the dyus-sthāna).



And from the three vyāhṛtis are articulated the three pādas of the sacred mantra Gāyatri: from bhūh, 'tat savitur vareṇyam', from bhuvah, 'bhargo devasya dhīmahi', and from svah (or suvah) 'dhiyo yo nah prachodayāt'. The purport of the Gayatrī-mantra is to explicate the significance hidden in the three vyāhṛtis, and the three vyāhṛtis are



themselves the explication of the purport of 'Om'. The Gāyatrī-mantra is expanded in its purport in the form of Purusha-sūkta; and Purusha-sūkta is the epitome of the entire Vedic corpus, especially of the *Ṛgveda-samhitā.* Ānanda-tīrtha says:

ओमशेषगुणाधार इति नारायणोऽप्यसौ।
पूर्णोभूतिवरोऽनन्तसुखो यद्व्याहृतीरितः॥
गुणैस्ततः प्रसविता वरणीयो गुणोन्नतेः।
भा-रति ज्ञानरूपत्वाद् भर्गो ध्येयोऽखिलैर्जनैः॥
प्रेरकोऽशेषबुद्धीनां स गायत्र्यर्थ ईरितः।
स पूर्णत्वात्पुमान्नाम पौरुषे सूक्त ईरितः॥
एवाखिलवेदार्थः सर्वशास्त्रार्थ एव च।
स एव सर्वशब्दार्थः इत्याहोपनिषत् परा॥

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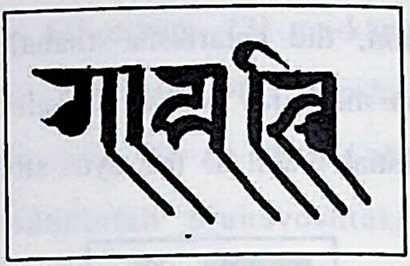

ता वा एता ऋचइति विशेषेणाप्यृगर्थताम्।
यो देवानामिति श्रुत्या देवनाम्यां विशेषतः॥
(यो देवानां नामधा एक एव।)

The chief purport of Omkāra, the Vyāhṛtis, the Gāyatrī-mantra, the Purusha-sūkta and the *Ṛgveda-saṁhitā* is alike the one Supreme Spirit (called here Vishṇu or Nārāyaṇa). They are all meant to extol the supremacy only of this Godhead, bringing out the adorable and auspicious traits in their entirety. These sacred texts are like commentaries (vyākhyāna) which are meant to unravel the mystic profundity of the one Supreme Spirit (who is like the vyākhyeya, or the theme of the commentaries).

The ādhyātma interpretation here, which is the explication of the meaning at the third level, is in essence the same as described in the previous chapter. It relates to the individul's own physical and mental constitution with the Supreme Spirit as the presiding devatā (the bimba or antaryāmi). Words apparently referring to rituals or physical objects are here taken in the symbolic sense as intended to draw attention to the sense-functions and mental processes. When the devatās are mentioned, they mean in reality the devatās presiding over our own constitutional details (tattva-devatās). This will be illustrated when individual mantras are taken up for explanation.

The adhyātma approach here is identified as 'jñāna-yajña' (symbolic ritual), as distinguished from 'bāhya-yajña' (external or physical ritual), which is adhi-yajña. The former is more important than the latter:

बाह्ययज्ञे अमुख्यत्वेन अग्नेर्बाह्ययज्ञे तदन्तर्गतस्य हरेरध्यात्मं च ज्ञानयज्ञे हरेर्मुख्यत्वेनेति विवेकः ॥

(Śrinivāsa-tīrtha's *Tippaṇa*)

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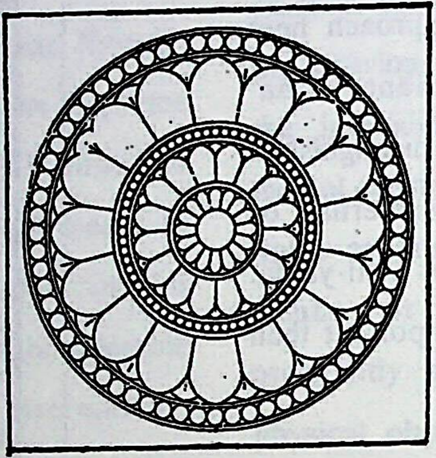
Given below are excerpts from the introductory portions of Ānanda-tīrtha's *Ṛgbhāshya* (in bold characters) along with the gloss of Jaya-tīrtha (in light characters) and notes by Śrīnivasa-tīrtha (within brackets). This section is followed by the preface appended by Rāghavendra-tīrtha to his annotation called *Mantrārtha-mañjarī*.



(१)

**(आ) नारायणं निखिलपूर्णगुणार्ण-**
**मुच्चसूर्यामितद्युतिमशेषनिरस्तदोषम्।**
**सर्वेश्वरं गुरुमजेशनुतं प्रणम्य**
**वक्ष्याम्यृगर्थमतितुष्टिकरं तदस्य ॥१॥**

(ज) निखिलाः निःशेषाः। पूर्णाः प्रत्येकम्। ते च ते गुणाश्च। अर्ण इत्युदकनाम। निखिलपूर्णगुणैः अर्णः समुद्र इव ।

(श्री) (पूर्णा अपरिच्छिन्नाः प्रत्येकं निवधिका इत्यर्थः। सकारान्तो अर्णः शब्दः। अर्णस् शब्दात् अर्णांसि विद्यन्तेऽस्मिन्निति।)

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(ज) के ते गुणाः इत्यतो लेशेन दर्शयति - उच्चेति। अमिताश्च ते सूर्याश्च सुर्यामिताः। उच्चाः सामस्त्येन आविर्भूतप्रकाशाश्च ते सूर्यामिताश्च। तेषां द्युतिरिव द्युतिर्यस्यासौ तथोक्तः। यद्वा उच्चास्ते सूर्याश्च तैः अमिता अपरिच्छिन्ना द्युतिर्यस्येति व्याख्येयम्।

(श्री) (सूर्यस्योच्चत्वं नाम मेषाद्युच्चराशिस्थितत्वम्। सामस्त्येनेति। तेन संशमनं चास्य विश्वकर्मा चकार ह। भूमिमारोप्य सूर्यं तु तस्य तेजो विनाशनम्। सूर्यस्य सामस्त्येनाविर्भूतप्रकाशत्वाभावो दृष्टव्यः॥ तैः मिताः परिमिताः न भवन्तीत्यर्थः। अपरिच्छिन्ना इत्यर्थः। सूर्यादिद्युतेः परिच्छिन्नत्वादिति भावः।)

(ज) अशेषेण निरस्ता दोषाः यस्मात् सः अशेषनिरस्तदोषः। तम्।

(श्री) (अशेषेण साकल्येनेत्यर्थः। तथा च नाशेषत्वं दोषाणां विशेषणम्।)

(ज) सर्वेश्वरम्। अस्वतन्त्रस्य प्रपञ्चस्येश्वरेण भाव्यमिति प्रसिद्धमेव।

(श्री) (प्रपञ्चस्य सत्ताप्रतीत्यादस्वतन्त्रतया तन्नियामकेन भाव्यम्। अन्यथा नित्यसुखप्रसङ्गात्।)

(ज) ऋक्प्रतिपाद्यतया नतं गुरुत्वेनापि नमति। तदुपपादयति। अजेति। ऋगर्थं वक्ष्यामीत्यनेन सन्निधापितमृगर्थस्य वचनं श्रवणं ज्ञानं च तदिति परामृशति। यस्मात्तदृगर्थवचनादिकमस्य नारायणस्य अतितुष्टिकरं तस्मात्।

(निर्दोषवेदप्रतिपाद्यत्वार्थक नारायणपदप्रयोगेनैव ऋक्प्रतिपाद्यत्वलाभात् इति भावः। प्राधान्यतो ऋगर्थवचनमेव सन्निधापितम्। ऋगर्थवचनस्य ज्ञानपूर्वकत्वात्। ... ऋगर्थस्य चेदं विशेषणं तस्य नारायणस्य तुष्टिकरत्व वचनादिद्वारा मन्तव्यम्।

सर्वोत्कर्षे देवदेवस्य विष्णोर्महातात्पर्यं
नैव चान्यत्र सत्यम्।
तत्प्रीणनान्मोक्षमाप्नेति सर्वस्ततो
वेदास्तत्पराः सर्व एव ॥

इति श्रुतेः इति भावः॥

(आ) ओमशेषगुणाधार इति नारायणोऽप्यसौ।
पूर्णो भूतिवरोऽनन्तसुखो यद् व्याहृतीरितः ॥२॥
गुणैस्ततः प्रसविता वरणीयो गुणोन्नतेः ।

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भा-रति-ज्ञान रूपत्वाद् भर्गो ध्येयोऽखिलैर्जनैः।
प्रेरकोऽशेषबुद्धीनां स गायत्र्यर्थ ईरितः ॥३॥

(ज) सकलवेदानां मुख्यतो भगवत्प्रतिपत्तिहेतुत्वात्। कुत एतदित्याह। ओमिति। असौ परमेश्वरः। ॐकारार्थस्तावत्। केनं मिमित्तेन? अशेषगुणाधार इति। इतिशब्दो हैतौ। यथोक्तं 'ओतत्ववाची ह्योङ्कार' इति। कुत इत्यतश्चोक्तमशेषेति। ओंकारो ह्यशेषगुणाधारत्वं वक्ति। तथाभूतश्च परमेश्वर एवेति स ओंकारार्थः। किञ्च नारायणशब्दो हि भगवति प्रसिद्धः। स च गुणपूर्तिवाची। तत्समाख्यानादोङ्कारोऽपि तत्पर इति निश्चीयत इत्याह। नारायणोऽप्यसौ इति। किमतो यद्येवम् इत्यत आह - पूर्ण इति। यद्यस्मादेवमोङ्कारः तस्माद् व्याहृतीरितः स एव 'प्रणवार्था व्याहृतयः' इति वचनात्॥

(श्री) (गुणपूर्तिवाची। अरा दोषाः। तद्विरुद्धा गुणाः नाराः। तदाश्रयेति व्युत्पत्त्या इत्यर्थः। गुणपूर्णस्वरूपप्रवृत्तिनिमित्तक नारायणशब्दस्य भगवत्परत्वे सिद्धे तत्समाख्यानात् गुणपूर्णरूपप्रवृत्तिनिमित्तक ओंङ्कारोऽपि भगवत्पर इति निश्चीयत इत्यर्थः। किमतो यद्येवमिति। भगवतः ओंङ्कार प्रतिपाद्यत्वेऽपि सर्ववेदप्रतिपाद्यत्वं कुतः? न ह्योङ्कार एव वेदाः इत्यर्थः? तथा चोक्तानुमाने अप्रयोजकता इति भावः।

'प्रणवार्था व्याहृतयो व्याहृत्यर्था ऋगादयः।' इत्यागमेन तिसृणां व्याहृतीनां वर्णत्रयात्मकओङ्कारव्याख्यान रूपताऽवगमेन व्याख्यान व्याख्येययोः एकार्थत्वादिति भावः।)

(ज) किं निमित्तम्? यस्मात्पूर्णो भूतिवरोऽनन्तसुखश्च तस्माद्व्याहृतीरितः। 'भू बहौ बहुः पूर्णतायां' इत्युक्तत्वाद् भवतेः क्विपि पूर्णत्वाद् भूः॥ भूत्यैश्वर्येण वरो महैश्वर्यवान् इति भुवः॥ ... सु शोभनं वः सुखं यस्य शोभनता च सुखस्यानन्ततया इत्यनन्तसुखत्वात् सुवः॥ स्वरिति पक्षे निरुक्तत्वादुकारलोपः। शब्दस्वाभाव्यादव्ययत्वम्॥

(श्री) (बहुरिति। भवतेः क्विबिति। पूर्णत्वरूपबहुत्वार्थकस्य भूधातोः क्विप्प्रत्यये तस्य सर्वस्यापि लोपे भूरित्येवं रूपं द्रष्टव्यम्। पूर्णत्वस्यैव ऐश्वर्यरूपत्वात् इत्यर्थः। भूधातोर्भावे औणादिके डुप्रत्यये डकारलोपे डितिपरे टिभूतस्य डकारस्य लोपे भू उ भू इति रूपम्। अन्तलोप इति। रकारस्थस्याकारलापेत्यर्थः। तथा च भुवरू इति जाते विसर्गे च सति भुव इति रूपम्। निरुक्तत्वादन्तलोपः॥ स्वरिति ऋग्वेदिनां पाठः। तथा च सु इत्यत्रत्योकाररूपवर्णस्य नाशे स् वः स्वरिति रूपम्॥ अत्र शब्दस्वाभाव्यात् अव्ययत्वे प्रकृतिप्रत्ययन्युत्पादनं कस्मात् कृतमिति न विचार्यम्॥)

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(ज) यस्माद् व्याहृतीरितः तस्मात् स एव गायत्र्यर्थ ईरितः। व्याहृत्यर्थत्वाद् गायत्र्याः। केन निमित्तेन? 'गुणैस्तत' इति। योग्यतया गुणानां सम्बन्धः प्रसविता जगतो जनक इति सविता। षूञ् प्राणिप्रसव इत्यस्मात् तृच्। वरणीयो भजनीय इति वरेण्यः। वृञ् एण्य इति वृणोतेः कर्मण्येण्यः। गुणोन्नतेर्हेतोः वरणीय इति॥ तद्वरेण्यशब्दार्थयोः हेतुहेतुमद्भावो दर्शितः॥ भा दीप्तिः। रतिः क्रीडा। गत्यर्थानां ज्ञानार्थत्वाद् गमे र्ज्ञानार्थता। भा दीप्तौ, रमु क्रीडायां, गम्लृ गतौ धातुसमुदायादसुन्। ... । असुन् प्रत्ययसंयोगेन भातेः ह्रस्वता। रमेर्गमेश्च टिलोपः॥

(श्री) (भगवतो व्याहृतिप्रतिपाद्यत्वेऽपि सर्ववेदप्रतिपाद्यत्वे किमायातम्? न हि व्याहृतय एव वेदा इत्यर्थः। व्याहृत्यर्थत्वात् इति। व्याहृतित्रिगुणा पुनः वेदमाता तु गायत्रीति त्रिपदगायत्र्याः व्याहृति त्रयव्याख्यानरूपताऽवगमात्॥ .... ॥ तनु विस्तारे इत्यस्मात् डप्रत्यये डकारलोपे टिभूतस्यानु इत्यस्य लोपे त् अत् तत् इति रूपम्॥ 'षूञ् प्राणिप्रसवे' अत्र ञकारोऽनुबन्धार्थः। एवं उत्तरत्रापि ॥ ... तथा च 'वृञ् वरणे' इत्यस्मात् व्रियते इति कर्मणि एण्य प्रत्यये सार्वधातुकेत्यनेन ऋकारस्य गुणे तस्य रपरत्वे वरू एण्य वरेण्य इति रूपम्॥ तत् वरेण्यशब्दार्थयोः इति। तच्छब्दार्थ वरेण्यशब्दार्थयोः इत्यर्थः॥)

(ज) देवशब्दस्तु उत्तरत्र व्याख्यास्यते। धीमहीत्यस्य तात्पर्यं ध्येय इति। ध्यायतेः संप्रसारणं विकरणलोप आत्मनेपदं च च्छान्दसम्। 'व्यत्ययो बहुलम्' इति वचनात्। अखिलैर्जनैः इति बहुवचनार्थः॥ तृतीयपदतात्पर्यं प्रेरक इति॥ नः इति बहुवचनप्रयोगादशेषेत्युक्तम्। चुद प्रेरणे इत्यस्माल्लेट्॥ एवं योजनीयम्। यो नः अस्माकं अशेषजीवानां धियो बुद्धीः प्रचोदयात् प्रेरयेत् तस्य सवितुर्देवस्य नारायणस्य तद्गुणैः ततम्। तस्मादेव वरेण्यं भर्गः रूपं धीमहि चिन्तयाम इति॥

(श्री) (संप्रसारणमिति इक्स्थाने यण् भवतीति प्रसिद्धम् । तत्र यणां चेदिको भवन्ति तर्हि तत् संप्रसारणमित्युच्यते। 'इग्यणः संप्रसारणम्' इति सूत्रात्। शब् विकरणलोपः। विकरणप्रत्ययः। तथा च परतोऽचोऽभावान्न यादेश इति भावः॥ तथा च 'ध्यै चिन्तायाम्' अस्मादात्मनेपदिनि उत्तमपुरुषबहुवचने महिङ्प्रत्यये ङकारलोपे 'आदे च उपदेशे शिति' इत्यनेन ऐकारस्यैव आत्वे ध्या महीति जाते यकार इकाररूपे संप्रसारणे धि आ महीति जाते 'सम्प्रसारणाच्च' इत्यनेन आकारस्य पूर्वस्य इकारस्येव रूपे धि महीति जाते 'हलश्च' इति संप्रसारणस्य दीर्घे धीमहि इति रूपं द्रष्टव्यम्॥ ... धीमहीति बहुवचनार्थ इत्यर्थः।)

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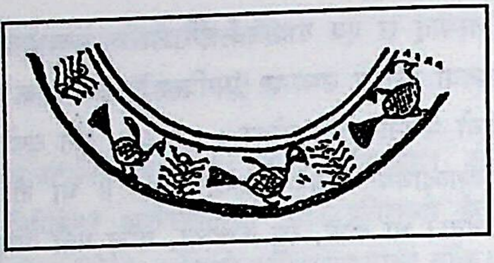

(आ) स पूर्णत्वात् पुमान्नाम पौरुषे सूक्त ईरितः ।
स एवाखिलवेदार्थः सर्वशास्त्रार्थ एव च ॥४॥

(ज) गायत्र्यर्थत्वेऽपि भगवतः किमायातं प्रकृते अत आह॥ स इति॥ यतो गायत्र्यर्थः तस्मात् स हरिरेव पौरुषे सूक्त ईरितः प्रतिपादितः। गायत्र्यर्थत्वात् तस्य। (प्रकृत इति। भगवतः सर्ववेदप्रतिपाद्यत्वे। न हि गायत्र्येव वेद इति भावः। गायत्र्यर्थत्वात्तस्य। 'तद् भेदः पौरुषं सूक्तं' इत्यागमे पुरुषसूक्तस्य वेदमाता तु गायत्रीति पूर्वप्रकृतगायत्री व्याख्यानरूपत्वापरपर्यायस्य तद् भेदस्योक्तत्वात्। व्याख्यानव्याख्येययोश्च एकार्थत्वादिति भावः॥)

न च पुरुषसूक्ते पुरुषः प्रतिपाद्यो न विष्णुरिति वाच्यम्। यतः पूर्णत्वात् पुमान् पुरुषो नाम एव स एव। 'पॄ पालनपूरणयोः' अस्मात् 'पुरः कुषन्' इति कुषन्प्रत्ययः। तथापि किमित्यत आह॥ स एवेति॥ यतः पुरुषसूक्तार्थो भगवांस्तस्मात् स एवाखिलवेदार्थः। पुरुषसूक्तार्थत्वात्तेषाम्। वेदार्थत्वात् स एव सर्वशास्त्रार्थश्च। स्मृतीनां श्रुतिमूलत्वात्॥

(श्री) (पुरुषः प्रतिपाद्यः इति? पुरुषः पशुः प्रतिपाद्य इत्यर्थः? 'अबध्नन् पुरुषं पशुम्' इत्यन्ते श्रवणादिति भावः। ननु पुरुषसूक्ते 'सहस्रशीर्षा पुरुष' इति पुरुषशब्दश्रवणेन पुंशब्दस्य अश्रवणात् पुमान्नामेति कथमुक्तम् इत्यत आह पुमान् पुरुषो नामेति। पूर्णत्वं कथं पुरुषशब्दप्रवृत्तौ निमितम् ? इत्यत आह पॄ पालनेति। तथा च पुरः पॄ धातोः कुषन् प्रत्यये ककारनकारयोर्लोपे 'उदोष्ठ्यपूर्वस्य' इति पॄ इत्यस्य ऋत उकारे तस्य उरण् रपर इति रपरत्वे पुरु + उष पुरुषेति रूपम्।

तथापि किमायातम्? भगवतः पुरुषसूक्तप्रतिपाद्यत्वेऽपि सर्ववेदप्रतिपाद्यत्वे किमायातम्? न हि पुरुष सूक्तमेव वेद इत्यर्थः॥ पुरुषसूक्तार्थत्वात् तेषामिति। वेदाः पुरुषसूक्तगाः इत्यनेन सर्ववेदानां पुरुषसूक्तार्थतायाः अवगतत्वात्। व्याख्यानव्याख्येययोश्च एकार्थत्वात् इति भावः॥)

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(ज) ततश्च स एव सर्वशब्दार्थः॥

(श्री) (वेदार्थत्वादेव इत्यर्थः। उक्तसर्वशब्दानाम्। य एव लौकिकास्त एव वैदिका इति न्यायात् इति भावः। ... भगवान् सर्ववेदार्थः परंपरया सर्ववेदार्थोऽकारार्थत्वात्। यो यद्व्याख्येयार्थः स तदर्थः यथा संप्रतिपन्न इति वा। सर्वे वेदाः ईश्वरपराः उक्तरीत्या तत्परोंकारव्याख्यानत्वात् इत्यनुमानेन इत्यर्थः॥

**(आ) 'स एव सर्वशब्दार्थ' इत्याहोपनिषत्परा।**
**'ता वा एता ऋच' इति विशेषणाप्यृगर्थताम्।**
**'यो देवानां' इति श्रुत्या देवनाम्नां विशेषतः।**
**स्पष्टत्वात् तद्गतत्वेन ॥५॥**

(ज) इत्येतमुक्तमर्थं परमेश्वरस्य सर्ववेदार्थत्वं 'ता वा एताः सर्वा ऋचः सर्वे वेदाः सर्वे घोषा एकैव व्याहृतिः प्राण एवं इति परोत्कृष्टा विस्पष्टवादिनीति यावत् उपनिषदप्याह। ... नन्वेवं सर्ववेदानां भगवत्परत्वत्वात् यस्यकस्यापि वेदस्य व्याख्यानादिकं तस्य तुष्टिकरमिति, किं ऋचामेव व्याख्यानेन? इत्यत आह- विशेषेण इति॥ 'सर्वे वेदा' इत्युक्त्वा यदृच इति पुनरभिधत्ते, तेन जानीमो विशेषेणापि ऋगर्थतां ईश्वरस्याहोपनिषदिति। अन्यथा तद्वैयर्थ्यात्॥ अतः तद्व्याख्यानादिकं तस्यातितुष्टिकरमिति तदेव क्रियत इति॥

वेदान्तराद्विशेषतः कथं ऋचां परमेश्वरपरत्वमिति तं प्रकारमाह य इति। 'यो देवानां नामधा एक एव' इति श्रुत्या अग्न्यादिदेवनाम्नां तद्गतत्वेन भगवद्वाचित्वेन कारणेनर्चां तद्गतत्वेन विशेषतः स्पष्टत्वात् विशेषेणाप्यृगर्थतामाह इति॥

इदमुक्तं भवति - वेदान्तरस्य खलु आपाततः कर्मादिप्रतिपत्तिपरस्य भगवत्परताज्ञानं मन्दानां दुःशकं भवति। ऋचां तु अग्न्यादिगुणवर्णनपराणां अग्न्यादिनाममात्रस्य भगवद्वाचित्वज्ञानमात्रेण भगवत्परत्वावधारणं सुकरमिति तासां विशेषतः परमेश्वरपरत्वमुच्यत इति। तदुक्तम् (महैतरेयोपनिषद्भाष्ये)

'ऋचस्तु विशेषत इन्द्रादिनामवतो विष्णोर्गुणानल्पज्ञानामपि
प्रकाशयन्तीति प्राणे नारायण एवेति विद्यात्' इति॥

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(मन्त्रब्राह्मणादिसर्ववेदानां मुख्यतो भगवत्परत्वप्रतिपादकोपनिषद्वाक्योदाहरणेन इत्यर्थः। विनियुक्तानां ब्राह्मणेनेति शेषः अविवक्षितार्थत्वेनेति। हुं फड् इत्यादि विषहरमन्त्रस्येवोच्चारणमात्रेण अदृष्टार्थत्वमेव, न दृष्टार्थत्वमित्यर्थः। अयं भावः उरुप्रथा उरु प्रथस्वेति पुरोडाशं प्रथयतीति ब्राह्मणं उरु प्रथेति मन्त्रं पुरोडाशप्रथनरूपे कर्मणि तावद्विनियुंक्ते। न हीदं मन्त्राणां विवक्षितत्वे संभवति। पुरोडाश प्रधनरूपार्थस्य उरु प्रथेत्यादि मन्त्रेणाप्रतिपादनात्॥ एवमेव ब्राह्मणवाक्यं 'अग्निमीळ' इत्यादि मन्त्रं यस्मिन् कर्मणि विनियोक्ष्यते तत्रैव तात्पर्यं न स्वार्थे इत्येवं मन्त्राणां अविवक्षितार्थत्वात् अव्याख्येयता इत्येतदपि एतेनैव निरस्तम्॥ मुख्यतः पदसमन्वयन्यायेन एतेषां भगवत्परताया उदाहृतोपनिषद्वाक्यसिद्धत्वात्। वाक्यान्वयपक्षेऽपि भगवत्प्रीत्यर्थमेवामुख्यतः कर्माद्यभिधायकत्वात्। ब्राह्मणेन यत्रार्थे यो मन्त्रो विनियुज्यते तदर्थप्रतिपादनस्य तस्मिन् मन्त्रे अभावे तदंशे अदृष्टार्थत्वमेव कल्प्यम्। तद्भावे तु दृष्टादृष्टोभयार्थत्वमेव स्विष्टकृदादिवत् इति न स्वार्थे विवक्षाया अभाव इति युक्ता व्याख्येयता इति॥)

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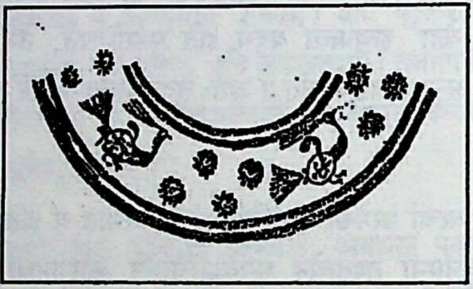
(२)



(आ) एवमेवाह भगवान्निरुक्तिं बादरायणः -

'यथैवाग्न्यादयः शब्दाः प्रवर्तन्ते जनार्दने।
तथा निरुक्तिं वक्ष्यामो ज्ञानिनां ज्ञानसिद्धये॥'
इति॥

(ज) भगवान् बादरायणः सर्वशब्दानां ईश्वरपरतया निरुक्तिं निर्वचनमाह। ... चिरन्तननिरुक्त्याद्यनुसारेण प्रवृत्तेऽस्मद्व्याख्यानेऽर्वाचीननिरुक्त्यादिविसंवादोऽनादरणीय इत्येतदपि अनेन सूचितं भवति।

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ऋगर्थश्च त्रिविधो भवति। (१) एकस्तावत् प्रसिद्धग्न्यादिरूपः।, (२) अपरः तदन्तर्गतेश्वरलक्षणः। (३) अन्योऽध्यात्मरूपः। तत् त्रितयपरं चेदं भाष्यम्॥ अयमादितः प्रयुक्तोऽग्निशब्दोऽग्नेस्तदन्तर्गतहरेश्च बाह्ययज्ञे अध्यात्मं च हरेर्ज्ञानयज्ञे मुख्यामुख्यत्वाभ्यामग्र एवाशेष पूज्येभ्यः पूर्वमेवाभिपूज्यतामभिपूज्यत्वमाहेति संबन्धः॥

(श्री) (बादरायणप्रणीतनिरुक्तिरूपविशेषशास्त्रबलेन। चिरन्तनेति । बादरायणीय निरुक्तादीत्यर्थः। आदिपदेन महाव्याकरणसंग्रहः। अर्वाचीननिरुक्तादीति। यास्कपाणिन्यादि प्रणीतनिरुक्तव्याकरणादीत्यर्थः। क्वचित्तद् यास्कादिनिरुक्ताद्यनुसरणं तु संवादायेति भावः। अत एवोक्तं विसंवादोऽनादरणीय इति॥

सङ्कीर्णस्य भाष्यस्य सुबोधाय अर्थत्रयं विभज्य दर्शयति त्रिविध इति। अध्यात्मरूपः शरीरान्तर्गतेश्वरादिरूपः। एवं स्थिते अग्निं विष्णुं इत्यादि भाष्य एव स्पष्टमेतदिति भावः।.

मुख्यामुख्यत्वाभ्यामिति। बाह्ययज्ञे अमुख्यत्वेन अग्नेर्बाह्ययज्ञे तदन्तर्गतस्य हरेरध्यात्मं च ज्ञानयज्ञे हरेर्मुख्यत्वेननि विवेकः॥)

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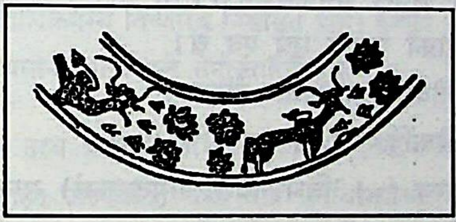

(आ) मुनिस्तु सर्वविद्यानां भगवान् पुरुषोत्तमः।
विशेषतश्च वेदानां यो ब्रह्माणमिति श्रुतिः ॥२॥
ऋग्वेदादिकमस्यैव श्वसितं प्राह चापरा।
'वाचो बभूवुरुशतीर्हयग्रीवादिति स्फुटम्।
वचो भागवतेऽप्यस्ति ब्रह्माण्डेऽपि तथा परम्॥५॥
हयग्रीवादिमा विद्याः श्वसितत्वेन निःसृताः।
ब्रह्मणा स्वीकृतास्ताश्च रुद्रशेषविपा अपि ॥९॥

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दक्षाद्याः सनकाद्याश्च शक्राद्या मनवस्तथा।
जगृहुस्ते च विश्वस्मिंश्चक्रुर्व्याप्तस्ततोऽखिलाः' ॥१०॥
उक्तं पद्मपुराणे च-
'कपिलो भगवानजः प्रोवाच ब्रह्मणे विद्या।'
हृदिस्थो बादरायणः। ओंकारपूर्विका विद्याः प्रेरयत्यखिलेष्वपि।
सदैव ब्रह्मणे पूर्वम्॥' इति सात्वतसंहिता॥
सकृन्निगदमात्रेण गृहीतं ब्रह्मणाऽखिलम्।
अन्तर्गतस्य व्यासस्य प्रसादान्नित्यशक्तितः ॥११॥
तेन चानन्तशाक्तित्वाद्युगपत्समुदीरितम्।
प्रथमप्रतिपत्तृत्वान्मुनिर्ब्रह्माऽखिलस्य च ॥१२॥
सुपर्णोऽखिलवेदानां पञ्चरात्रस्य नागराट्।
द्वितीयप्रतिपत्तृत्वान्मुनित्वे संप्रकीर्तितौ ॥१३॥
यः पश्यति स्वयं वाक्यं स ऋषिस्तस्य कीर्तितः।
अर्वाक् तु द्वादशावृत्तेरधीत्याऽप्यृषिरेव सः॥१४॥
यत् स्वयंप्रतिभातस्य संशयार्थं गुरोर्वचः।
सुपर्णादेर्विरिञ्चस्य केवलं धर्मकारणम्॥१५॥
ऋचामृषिस्ततः शक्रो यजुषां सूर्य एव च।
सोमः साम्नां तृतीयास्ते प्रतिपत्तार ईरिताः।
अथर्वाङ्गिरसामग्निरेकर्षिश्चाप्यथर्वणाम् ॥१६॥
इत्युक्ताः समुदायस्य (v.l. विभक्तविद्या समुदायानां) सन्त्यन्ये न पृथक्पृथक्।
एतज्ज्ञानाददृष्टस्य फलस्याप्तिः स्फुटं भवेत् ॥१७॥
द्रष्टॄणां तु चतुर्थानां ज्ञानादप्यैहिकं भवेत्।
ते चैकस्यापि बहवः स्युः सूक्तर्स्यच एव वा ॥१८॥
तस्यां तस्यामवस्थायां तत्तत्प्राप्तिविशेषतः।
तेषां वाक्यस्वरूपेण प्रार्थनादिषु पश्यति॥१९॥

(ज) ... ज्ञानादिकं ऋष्यादिज्ञाने सत्येव सफलं नान्यथा।

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'यो ह वाऽविदितार्षच्छन्दोदैवतब्राह्मणेन मन्त्रेण यजति वाध्यापयति स्थाणुं वर्च्छति गर्ते वा पद्यते प्रवामीयते॥' इति श्रुतेः। तस्मादृषिच्छन्दोदैवतादिकं ज्ञापयन् ऋषिं तावदाह॥ ... विशेषतश्च वेदानां भगवान् ऋषिः। पौरुषेयवाक्यानां उत्पत्त्यनन्तरमेव दर्शनं वेदानां तु सर्वदा इति विशेषः। कुत एतदित्यत आह-

'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै॥'

(श्वेताश्वतरोपनिषत्) इति श्रुतिस्तावद् ब्रह्मणोऽपि भगवान्वेदादिकमुपदिदेशेति प्राह । तेन ज्ञायते स एव सर्वविद्यानां ऋषिः इति। न ह्येवंभूतस्याऽन्योऽध्यापकः संभवति॥ श्रुतिः प्राहेति वक्ष्यमाणेनान्वयः-

'अस्य महतो भूतस्य विश्वसितमेतद्
यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वांगिरस
इतिहासः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि
व्याख्यानान्यस्यैवैतानि निश्वसितानि ॥

(बृहदारण्यके)

इत्यपरा च श्रुतिः ऋग्वेदादिकमस्य विष्णोरेव निश्वसितं प्राह। तेनापि तस्यर्षित्वं ज्ञायते। निश्वसितमिति हि निश्वसितमिव अनायासेन आदिकाले तेनोच्चारितं इत्यर्थः॥

(ननु यो यस्य दृष्टा स तस्य ऋषिरुच्यते? एवं भगवद् दृष्टत्वस्य सर्वसाधारण्याद् विशेषत इत्युक्तो विशेषः क? इत्यत आह। पौरुषेयेति। यथा चात्र सर्वविद्याशब्दः पौरुषेयग्रन्थपर इत्युक्तं भवतीति द्रष्टव्यम्। एतद् भगवतोऽत्र ऋषित्वम्। ननु ब्रह्मण इव भगवतोऽप्यध्यापकश्चेदन्यः स्यात्तर्हि तस्यैव ऋषित्वं स्यान्न भगवत इत्यत आह - न हीति। एवंभूतस्येति। आदिकविभूतस्य ब्रह्मणः द्रष्टुः तदुपदेष्टुश्च भगवत इत्यर्थः॥

निःश्वसितत्वोक्त्या कथं ऋषित्वं ज्ञायते? इत्यत आह - निःश्वसितमिति हीति। इवशब्दोक्तश्वाससाम्यमाह - अनायासेन इति। यथा प्रतिक्षणं श्वासा अनायासेन भवन्ति तथा इत्यर्थः। वाचो बभूवुरिति।

भागवते द्वितीयस्कन्धे - 'वाचो बभूवुरुशतीः श्वसतोऽस्य नस्त' इति।

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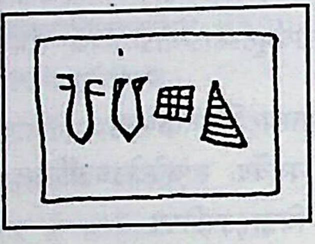
'सत्रे ममास भगवान् हयशीर्ष एकः
साक्षात्स भगवांस्तपनीयवर्णः।
छन्दोमयोऽमृतमयोऽखिलदेवतात्मा
वाचो बभूवुरिति॥

पद्मपुराणे 'कपिलः प्रोवाच' इति निरूपणात्। सात्वतसंहितायामपि 'हृदिस्थो बादरायणो विद्याः प्रेरयति', ब्रह्मणे ददौ इति स्पष्टं प्रतिपादनात् इत्यर्थः॥



(ज) एवं परमेश्वरः सर्वविद्यानां ऋषिरित्युपपाद्य ब्रह्मापि तथा इत्याह। सकृदिति। यस्मात्तेन परमेश्वरेणानन्त शाक्तत्वाद् युगपत्यमुदीरितमखिलं विद्याजातमादिकाले सकृन्निगदमात्रेण ब्रह्मणान्तर्गतस्य व्यासस्य प्रसादान्नित्य शक्तितः॥ इति तत्प्रसादायत्तनित्यशक्त्या गृहीतं तस्मादेवं सर्वविद्यानां प्रथमप्रतिपत्तृत्वाद् ब्रह्मापि अखिलस्य विद्याजातस्य मुनिर्भवति॥

एवं सर्वविद्यानां ऋषिमुक्त्वा तत्प्रभेदानां ऋष्यन्तरं चाह - सुपर्ण इति।
एतौ च द्वितीयप्रतिपत्रृत्वात् ब्रह्मणोऽनन्तर प्रतिपत्तृत्वात् मुनित्वे विषये
द्वितीयौ संप्रकीर्तितौ॥ ... यथा यः स्वयं अध्ययनेन विनैव यद्वाक्यं पश्यति स
तस्य वाक्यःसर्षिः प्रकीर्तितः। एवं यो द्वादशावृत्तेरर्वागधीत्यापि प्रतिपद्यते सोऽप्यृषिरेव।
तथाभूतो हि स्वयंप्रतिभातविद्याकल्प एव भवेत्। न ह्यन्यः एतावन्मात्रेण अध्ययनेन
सर्वविद्याः प्रतिपत्तुं शक्नोति। ब्रह्माद्यास्तु भगवत्प्रसादात् स्वयं प्रतिभाताखिलविद्याः
सकृदधीतवन्त इत्यृषित्वं तेषां उपपन्नमिति भावः॥

यद्येवं ब्रह्मादीनां स्वयंप्रतिभातविद्यत्वादृषित्वं तर्हि तेषामध्ययनं किमर्थमित्यत आह - यत्स्वयं इति। सुपर्णादेः यत् स्वयंप्रतिभातस्य वेदादेः गुरोर्वचो निगदरूपं तदस्माभिः दृष्टोऽयं वेदो वा यत्किञ्चिद्वेति संशयनिरासेन वृत्त्यर्थं वेद एवायं इति निश्चयार्थं भवति॥ विरिञ्चस्य तु संशयाभावात् केवलं धर्मकारणं भवति। महतो हि धर्मस्य कारणं परमेश्वराद् अध्ययनम्। एवं पौरुषेयापौरुषेयभेदेन सर्वविद्यानां

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ऋषिभेदमुक्त्वा वेदेष्वेव अवान्तरभेदेन तमाह - ऋचां इति। ततः सुपर्णाद्यनन्तरं ऋगादीनां अथर्वाद्यन्तानां शक्राद्या एकर्षिपर्यन्ता ऋषयः। ते तृतीयाः प्रतिपत्तार ईरिताः ।

इत्येते प्रायेणाविभक्तविद्यासमुदायानां ऋषयः त्रिविधा उक्ताः। एतेभ्योऽन्ये चतुर्थाश्च। पृथक्पृथक् ऐकैकस्मिन् अपि ऋगादिसमुदायेऽवान्तरभेदानां शाखादीनां ऋषयः सन्ति। ते च शास्त्रान्तराज्ज्ञातव्या इत्यर्थः। ऋगाद्यवान्तरभेदानां सूक्तादीनां चतुर्था ऋषयः सन्तीत्युक्तम्। तत्र च एकैकस्यापि सूक्तादेरेकैक एवेति नियमो नास्तीत्याह - ते चेति।

(श्री) (सकृन्निगदमिति। निगदो निगदनं उच्चारणं इत्यर्थः। नित्यशक्त्या अखिलविद्याग्रहणयोग्यतारूपया। तद्भेदानां अपौरुषेयपौरुषेयाणाम्। कथं ऋषय ? इति। तथासति अधीतविद्यात्वादिविशेषात् सर्वेषामपि ऋषित्वं स्यादिति भावः। ऋषित्वं तावदाहेति। आदौ तावद् ऋषित्वं निर्वक्ति। द्वादशावृत्तेरर्वाक् इति। समग्रद्वादशावृत्तिव्यतिरेकेण इत्यर्थः। तथाभूतो द्वादशावृत्तेरर्वागध्येता। ... अध्ययनशब्दो भावे ल्युडन्तो न करणाधिकरणयोः इत्यभिप्रेत्य उक्तं गुरोः सकाशादध्ययनं निगदरूपमिति। गुरोरुच्चारणश्रवणमिति यावत्॥

विभक्तविद्यासमुदायानामिति पाठस्यार्थः। ..., अपौरुषेयपौरुषेयभेदेन विभक्तविद्यानां तत्समुदायानां च मिलित्वा विविधा ऋषय उक्ताः। सर्वविद्यासमुदायानां परमेश्वरचतुर्मुखयो ऋषित्वमेकः प्रकारः। विभक्तविद्यानां मध्ये सुपर्णस्य अखिलवेदऋषित्वं, नागराजस्य पञ्चरात्रऋषित्वं इत्यन्यः प्रकारः। अपौरुषाणामेव ऋगादीनां पुनः प्रत्येकं शक्राद्या ऋषयः इत्यपरः प्रकारः। इति त्रैविध्यं द्रष्टव्यम्।

ऋगादिरूपेण चतुर्धा वेदविभागापेक्षया अवान्तरशाखाभेदेन बहुधा ऋगादिविभागापेक्षया च अपौरुषेयपौरुषेयभेदेन द्वैविध्येन सर्वविद्यासमुदायविभागस्य अल्पत्वात् पौरुषेयापौरुषेयभेदेन द्वैविध्यविभागाभिप्रायेण विभक्तेत्युक्तमिति भावः॥

प्रायेणाविभक्तविद्येत्येव पाठः साधीयान्। तत्र च पौरुषेयापौरुषेयभेदेन विभागमकृत्वा सर्वविद्यासमुदायस्य परमेश्वरचतुर्मुखौ ऋषी, ऋगादिरूपेण विभागमकृत्वाऽखिलवेदसमुदायस्य सुपर्णो ऋषिः। ऋचामपि पुनः चत्वारिंश इत्यादिशाखाभेदेन विभागमकृत्वा ऋग्वेदस्य शक्रो ऋषिः। एवं यजुरादीनां सूर्यादयो ऋषयः। इत्येवं अविभक्तसमुदायानां उक्तरीत्या त्रिविधा ऋषय इत्यर्थो द्रष्टव्यः॥ अस्मिन् पाठे समुदयानां इति बहुवचनं स्वरसम्। अत्रापि प्रायेणेत्यस्योक्ता इत्यनेन अन्वयः॥

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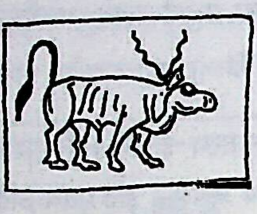
ऋगादिसर्वविद्यासमुदये विद्यमाना ये ऋगादिचतुर्वेदान्तरप्रभेदाः तेषामपि अवान्तरभेदरूपाः ये शाखोपशाखाः सूक्ताद्याः तेषां इति योज्यम्। एवं चतुर्विधानिति। (१) सर्वविद्याऋषयः। (२) अखिलवेदऋषयः। (३) ऋगाद्यवान्तर्भेदऋषयः। (४) तदवान्तरशाखोपशाखा ऋषयश्चेति चतुर्विधानित्यर्थः॥



(आ) देवता सर्वविद्यानां स्वयं नारायणः प्रभुः।
ऋते तत्र प्रसिद्धाश्च देवता श्रीस्तथाऽत्र च ॥२०॥
ऋते प्रसिद्धा ब्रह्मैव ततस्तेन क्रमेण च।
पूर्वप्रसिद्धवर्जं तु शक्रान्ता देवता मताः ॥२१॥

(ज) स्वयं साक्षात्। प्रभुरिति देवतात्वोपपादनार्थम्। तत्र भगवति। प्रसिद्धाः पुरुषसूक्तादिविद्याः। ऋते वर्जयित्वाऽन्यासां विद्यानां श्रीश्च देवता। तथाऽत्र च श्रीदेव्यां प्रसिद्धा विद्याः अंभ्रणीसूक्ताद्याः। ऋते अन्यासां ब्रह्मैव देवता। ततः परं च तेन वक्ष्यमाणेन तारतम्यक्रमेणैव। पूर्वप्रसिद्धवर्जं पूर्वस्यां प्रसिद्धा विद्या वर्जयित्वा अन्यासां विद्यानां तु शक्रान्ता देवता मताः॥

(आ) ब्रह्मवायू गिरौ वीन्द्रशेषरुद्राश्च तत्स्त्रियः।
शक्रकामौ कामपुत्रमनुदक्षाङ्गिरः सुताः ॥२२॥
तद्वच्छची रतिः सूर्यसोमधर्मादि तत्स्त्रियः।
प्रधानमरुतो वारिपतिरग्निश्च मारुताः ॥२३॥
निऋतिः स्त्रियश्च सूर्यादेराश्विनावितरे तथा।
अनन्तकोटिशतकदशार्धाद्यंशतः क्रमात्॥२४॥

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(ज) कोऽसौ देवतानां क्रमः? इत्यत आह - ब्रह्मेति। गिरौ सरस्वतीभारत्यौ। अङ्गिरसः सुतः बृहस्पतिः। ... ॥

(आ) इन्द्रावरा विशेषेण लिङ्गेनैव पृथक्पृथक्।
देवतास्तत्र स्युरेष एव परो विधिः ॥२५॥

यद्येता सर्वा आपि विद्यादेवता कथं तर्हि शक्रान्ता देवता इत्युक्तम्? तत्राह - यद्यप्येताः सर्वा अपि विद्यादेवता भवन्त्येव, तथापि पृथक्पृथक् विशेषेण व्यावर्तकेन। लिंगेन श्रुतिलिङ्गादिनां ज्ञापकेनैव इन्द्रावरास्तत्र तत्र विद्यासु देवताः स्युः, न तु श्रुतिलिङ्गाद्यभावे। इन्द्रपर्यन्तास्तु श्रुत्याद्यभावेऽपि पूर्वप्रसिद्धवर्जं देवताः स्युरिति शक्रान्ता देवता इत्युक्तम्॥ अन्ये तु ब्रुवते - तत्तत् श्रुत्यादिनैव विष्ण्वाद्या देवताः स्युः इति। तदसत् इति भावेनाह - एष एवेति। विधिः प्रकारः। देवतास्थितिः। प्रामाणिकत्वात् इति शेषः॥

(श्री) (श्रुतिलिङ्गादिना इत्यत्र रूढः शब्दः श्रुतिः। 'लिङ्गं स्वरूपमुद्दिष्टं लिङ्गं ज्ञापकमेव च' इति वचनानुसारेण ज्ञापकेन इत्युक्तम्। यत्र च स्ववाचकश्रुतिलिङ्गं च अस्ति तत्र एव एते प्रतिपाद्या, न तु सर्वत्र इति भावः। पूर्वप्रसिद्धवर्जं, स्वोत्तमेषु प्रसिद्धसूक्तभागं वर्जयित्वा इत्यर्थः। इन्द्रादवरदेव विष्ण्वाद्याः शक्रान्ता अपि श्रुतिविशेषलिङ्गादिना एव देवताः। अतो न उक्तविभागः अयुक्त इति भावः। देवतास्थितिः वेदप्रतिपाद्यदेवतास्वरूपस्थितिः।)

(आ) वेदादिवर्णपर्यन्तैर्मूर्तयः केशवस्य तु।
समासव्यासयोगेन वाच्यास्तात्पर्यतः पृथक् ।
यथायोगं यथान्यायमन्यासामपि मूर्तयः ॥२६॥
ऋक्संहितायां स्वाध्याये निरुक्ते व्यासनिर्मिते।
प्रवृत्ते चैतदखिलमुक्तं हि प्रभुणा स्वयम् ॥२७॥
सर्वे वेदाश्च नामानि ता वा एता ऋचस्तथा।
इन्द्रं मित्रं वरुणमित्याद्यत्र च प्रमा परा ॥२८॥

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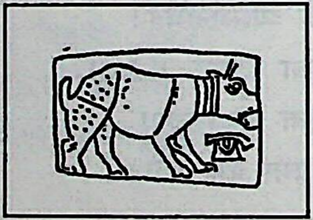
'देवतातारतम्यं च सर्वोत्कृष्टं च केशवम्।
ज्ञात्वैव मुच्यते ह्यस्मान्नान्यथा तु कथञ्चन'॥२९॥
इति पैङ्गिश्रुतिश्चाह दृश्यन्तेऽत्र च सर्वशः।
न ते महित्वमित्यादिनैश्वरानेव केवलान् ॥३०॥
गुणान् विष्णोः श्रुतिर्ह्याह नैव दोषान् कथंचन।
जाता परिबभुवेति मर्यादां ब्रह्मणोऽपि हि ॥३१॥

(ज) वेदादि वर्णपर्यन्तशब्दैः समासव्यासयोगेन पृथक्वाच्या इति समस्तवेदेन एका तत्प्रभेदैस्तावत्यः तदवान्तरभेदैरपि तावत्य इत्येवंप्रकारेण वाच्या इत्यर्थः। तदपि यथायोगं योगवृत्तिमनतिक्रम्य। यथान्यायम् तत्तन्मूर्तीनां ज्ञापकं न्यायं च अनतिक्रम्य ज्ञातव्यं अन्यासामपि लक्ष्म्यादिदेवतानां मूर्तयो विद्यासु वाच्या ज्ञातव्याः॥

(श्री) (समस्तवेदमारभ्य ऋगादिशाखाष्टकाध्यायसूक्तवर्गऋगर्धर्चपादद्वारा वर्णपर्यन्तं इत्यर्थः। यथान्यायम् यथोक्तस्तैस्तैर्युक्तिश्रुतिन्यायविशेषयोग्यता यथा इति॥)

(ज) यास्कनिर्मितप्रसिद्धनिरुक्तव्यावृत्तये व्यासनिर्मित इति। विष्णोः सर्वविद्याप्रतिपाद्यत्वे श्रुतिरपि पठति - सर्व इति। 'सर्वे वेदा यत्पदमामनन्ति', 'नामानि सर्वाणि यमाविशन्ति', 'ता वा एताः सर्वा ऋचः', 'इन्द्रं वरुणमग्निमाहुः' इत्यादीति अविभक्तको निर्देशः। ... विष्णोः सर्वोत्तमत्वान्मुख्यतः सर्वविद्यावेद्यत्वं लक्ष्म्यादीनामपि आधिक्यतारतम्यानुसारेण विद्यावेद्यत्वमुक्तम्। तदाधिक्यतारतम्यं प्रमाणैः साधयन् विष्णोः सर्वोत्तमत्वं तावदादौ साधयति - देवतेति। अस्मात् संसारात्। अत्र च अस्यामपि शाखायाम्। सर्वशो विष्णोः सर्वोत्तमत्वादिकं दृश्यते।

(श्री) (अस्यां शाखायां ऋक्शाखायाम्।)



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(आ) अतः सर्वाधिको विष्णुर्निर्णीतः श्रुतिसश्चयात्।
अतोदोषवतो यत्र तद्वाक्यमवरं वदेत्
निर्दोषतैव विष्णोस्तु क्रमान्मध्यगतेष्वपि ॥१॥
'त्रयोर्थाः सर्ववेदेषु दशार्थाः सर्वभारते।
विष्णोः सहस्रनामापि निरन्तरशतार्थकम्॥' २॥
इति स्कान्दवचो यस्मादर्थभेदव्यपेक्षया।
निर्दोषत्वं हरेर्वक्ति दोषमन्येष्वपि क्रमात्॥३॥
तारतम्यस्य विज्ञप्त्यै वचो दोषस्य चार्थवत्।
गुणाः श्रुता इति ह्याह गुणैकनियतिं हरौ ॥४॥
'निर्दोषगुणपूर्णश्च विष्णुरेको न चापरः।
अपूर्णा दोषरहिता मायैका तद्वशैव च।
अदोषः प्रायशो ब्रह्मा दोषवन्ताः क्रमात्परे'' ॥५॥
इति मान्यश्रुतिश्चाह भेदोऽर्थानां ततो मतः।
रूढिमेव समाश्रित्य विभज्यार्थान्यथाक्रमम् ॥६॥
विदोषगुणपूर्त्यर्थं विष्णौ योगार्थमानयेत्।
पश्चादेव यथायोगमितरेष्वपि संनयेत् ॥७॥

(ज) यत्र वाक्ये विष्णोर्दोषवचो दोषाभिधानं प्रतीयते तद्वाक्यमवरं संभावितदोषं वस्त्वन्तरं वदेदिति योज्यम्। ... दोषवचोऽधिकदोषाभिधानम्। अत्र उभयत्रापि दोषग्रहणं गुणाल्पताया अपि उपलक्षणम्। ... यतो विष्णोः सर्वथा निर्दोषता प्रमाणैर्निर्णीता यतश्च मध्यगतेष्वपि लक्ष्म्यादिषु क्रमान्निर्दोषता निर्णीता अतः इत्यर्थः। निर्दोषता इत्युपलक्षणम्। गुणपूर्तिरपीति द्रष्टव्यम्। यदि दोषाभिधायिवाक्यमन्यपरं तर्हि विष्ण्वादीनां सर्ववेदादिवेद्यता न स्यात्? इत्यत आह - त्रय इति। निरन्तरशतार्थकं इत्यनेन सर्वाण्यपि पदानि शतार्थानि इत्युच्यते। इति स्कान्दवचो यस्माद्वेदस्य अनेकार्थतां वक्ति, तस्मादर्थभेदव्यपेक्षया योजनाविशेषविवक्षया एकमेव वाक्यं हरेः निर्दोषं अन्येषु क्रमात् दोषमपि वक्ति इति अङ्गीकारात् अदोषः इत्यर्थः ॥

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ननु दोषाभिधायि वाक्यं देवतान्तरेऽपि कस्मात् अन्यथा न योज्यते? दोषाभिधाने प्रयोजनाभावात्? इत्यत आह - तारतम्यस्य इति। यदि तत्तद्देवतासु विद्यमाना दोषा नैवोच्येरन् न तर्हि तासां तारतम्यं विज्ञायेत। तज्ज्ञानं च अवश्यमपेक्षितं मुमुक्षोः। ... अतः तज्ज्ञापनाय दोषवचनमपि सार्थकं इत्यर्थः॥

आह श्रुतिः माया श्रीः। निर्दोषः इत्यादिका मान्यश्रुतिश्चाह गुणैकनियतिं हरौ। अन्येषु च यथास्वरूपमिति शेषः। ततः परमेश्वरस्य निर्दोषगुणपूर्णत्वात् अन्येषां च उक्तस्वरूपत्वात् योजनाभेदेन अर्थानां भेदो वैलक्षण्यमेव मतं इत्यर्थः॥

यथायोगमिति योगवृत्त्या विष्णोर्वेदवेद्यत्वमुक्तम्। तन्नोपपद्यते। सर्वज्ञ इत्यादौ सर्वादिशब्दानां अन्यपरत्वे हरेः सर्वशब्दाभिधेयत्वस्य व्याघातात्। भगवत्परत्वे योगायोगादित्याशङ्क्य स्मृत्यैव परिहरति - रूढमिति। सर्वादि शब्दानां रूढिमेव वृत्तिं तावत् समाश्रित्य निखिलादीन् अर्थान् विभज्य विस्पष्टं ज्ञात्वा अनन्तरं यथाक्रमं शब्दानुशासनादिक्रमानतिक्रमेण विष्णौ सर्वज्ञादि शब्दानां योगार्थमानयेत्। पश्चात् सर्वादिशब्दानां अपि सरवादिशब्दानां रूढार्थानुपादाय एव सरवः सर्व इत्यादि योगवृत्तिमानयेत् इत्यर्थः॥

किमनेन, रूढ्या एव परमेश्वरस्य वेदवेद्यता अस्तु इत्यत उक्तम्-विदोष इति । भगवतो दोषाभावगुणपूर्तिज्ञापनार्थं हि वेदानां प्रवृत्तिः। न च रूढिमात्रेण सम्यक् तद्भवति। अतो योग एवाश्रयणीयः। यथा योगं तत्तद्देवतायोग्यतानतिक्रमेण॥

(श्री) (भाष्ये अदोषः प्रायशो ब्रह्म इत्युक्तः प्रायः शब्दार्थो-

ऋजूनामेक एवास्ति परमोत्साहवर्जनम्।
स गुणाल्पत्वमात्रत्वान्न जीवेन विरुध्यते॥

इत्युक्तरीत्या द्रष्टव्यः। वेदादिवर्णपर्यन्तं इत्यारभ्य यथायोगं इत्यन्तेनार्थः। योगायोगात् इति। भगवन्नामावर्तमात्रत्वं प्रसङ्गेन योगस्य कर्तुमशक्यत्वात् इत्यर्थः। निखिलादीन् सर्वशब्दार्थभूतान् विस्पष्टं रूढ्या ज्ञात्वा, योगार्थं निखिलार्थविषयकज्ञानवान् इत्यादि यौगिकार्थं आनयेत् जानीयात्॥ सरवः रवेण वेदेन सहितः तत्प्रतिपाद्य इत्यर्थः। नन्वेवं रवादिशब्दानां अपि पुनर्यौगिकत्वेन, तेषामपि भगवद्वाचकत्वप्रसिद्ध्यर्थं? तत्रापि पुनर्योगाङ्गीकारे तत्रापि एवं इत्यनवस्था स्यात्? तत्परिहाराय अन्ततः क्वचित् प्रकृतिप्रत्यययोर्वा, केवलं रूढ्या अन्यपरत्वं अङ्गीकार्यम्। यथोक्तं कर्मनिर्णये 'अनवस्थानिवृत्त्यर्थं यौगिके रूढिकल्पना' इति। तथा च अन्यत्र रूढिं प्रकृत्यादिवाच्यत्वाप्राप्त्या भगवतः सर्वशब्दवाच्यताभङ्ग

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इति चेत्, सत्यम्। सिद्धान्तरहस्यानभिज्ञोऽसि। न हि प्रकृतिप्रत्ययाद्यसंस्कृतशब्दवाच्यत्वं अस्मभिरुच्यते। येन प्रकृत्यादौ योगासंभवेन केवल रूढ प्रकृत्यादिवाच्यत्वाभावेन उक्तपरिचोदनानवकाशः। किं नाम? प्रकृत्यादिसंस्कारैः युक्त सर्वशब्दवाच्यत्वमेव। तथा च प्रकृत्यादेः अन्यपरत्वेऽपि न अस्माकं दोष इत्यादिकं सिद्धान्तरहस्याभिज्ञचूडामणिभिः अस्मदाचार्यैः कृतायां प्रथमाध्यायचतुर्थपादीय सुधा टिप्पण्यां सविस्तरं प्रतिपादितं तत्रैव अनुसन्धेयम्॥)

(आ) ऋग्वेदसंहितायां च प्रभुणैवं समीरितम्।
पृथग्रूपाणि विष्णोस्तु देवतान्तरणाणि च ॥८॥
अग्न्यादिसूक्तवाच्यानि नाम्ना सूक्तभिदा भवेत्।
नकिर्माकिः स्मसीत्यादिप्रोक्ताऽधिक्यविवक्षया ॥९॥
आधिक्येधिकमित्येव हरिणा सूत्रमीरितम्
कृत्वीहत्वीति पूर्वाश्च तृतीयोऽतिशये यतः ॥१०॥
विश्लिष्टार्थे च विश्लिष्टमूनार्थे चोनमिष्यते
व्यत्ययोऽभेदकरणस्वातन्त्र्येषु समीरितः ॥११॥

(ज) ननु यदि सर्वोऽपि वेदो भगवत्परः कथं तर्हि इदं अग्निसूक्तं इदं वायुसूक्तं इति सूक्तभेदः? इत्यत आह- पृथक् इति॥ द्विविधानि भगवद्रूपाणि अग्न्यादिसूक्तवाच्यानि - (१) अग्न्यादिदेवतान्तरगाणि, (२) पृथक् तदनन्तर्गतानि च। तत्र आद्यानां स्वनाम्ना अधिष्ठाननाम्ना च अग्न्यादिसूक्तभेदो भवेत्। इतरेषां तु स्वनाम्नैव॥

(श्री) (किमनेन? योगवृत्त्या श्रवणेन इत्यर्थः। तत् दोषाभावादिज्ञापनम्॥ आद्यानां इति। अग्न्यादिदेवतान्तर्गतभगवद्रूपप्रतिपादकविद्यानां स्वनाम्नान्तर्गतभगवन्नाम्ना मुख्यतो अग्न्याद्यन्तर्गत

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तत्तन्नामकभगवत्प्रतिपादकत्वात् अग्न्यादिसूक्तत्वं अमुख्यया वृत्त्या, तदधिष्ठानभूताग्न्यादिप्रतिपादकत्वाच्च अग्न्यादिसूक्तत्वं उच्यते। इतरेषां इति। अग्न्याद्यनन्तर्गत-अग्न्यादिनामक-भगवत्प्रतिपादकानां सूक्तानां स्वनाम्ना अग्न्यादिनामक भगवन्नाम्ना एव अग्न्यादिसूक्तभेदो भवेद् इत्यर्थः॥)

(ज) 'न किरिन्द्र त्वदुत्तरः', 'माकिर्नेशत्', 'स्मसिस्था तर्हरीणामि' इत्यादौ यल्लक्षणप्राप्ताधिकं शब्दरूपं तत्तत्र प्रोक्तस्यार्थस्य आधिक्यविवक्षया प्रयुक्तं ज्ञातव्यम्। 'अधिक्येऽधिकं' इति सूत्रात् अर्थाधिक्ये विवक्षिते अधिकं शब्दरूपं भवतीति 'कृत्वी देवैर्निकिल्बिषं', 'हत्वी दस्यून्' इति पूर्वा वर्णविकाराश्च प्रोक्ताधिक्यविवक्षया प्रयुक्ता ज्ञातव्याः। यतः 'तृतीयेऽतिशय' इति सूत्रम्। अर्थातिशये विवक्षिते लक्षणप्राप्तस्य स्थाने तत् तृतीयो वर्णो भवति। अः इति ब्रह्म इत्यादि विश्लिष्टं असंहिततया निर्दिष्टं शब्दस्वरूपं विश्लिष्टार्थे तस्यार्थस्य विश्लिष्टत्वे व्यावृत्तत्वे व्याख्यातव्यम्॥

(श्री) यथोक्तं कर्मनिर्णये -

अल्पाक्षरेण शक्योऽपि वक्तुं बह्वक्षरं यदि।
उक्तस्याधिक्यमेवात्र निषेधोऽशेषतो भवेत्॥

इति। वर्णविकार इति। कृत्वा हत्वा इत्याकारस्य विपरिणामः इत्यर्थः। लक्षणप्राप्तवर्णस्य इति। 'समानकर्तृकयोः पूर्वकाले' इति सूत्रेणास्याः क्त्वा प्रत्ययान्तत्वेन लक्षणप्राप्तो वर्ण अकारः। तस्य स्थाने तदपेक्षया तृतीय इकाररूपो वर्णो भवति। अतिशये विवक्षिते सति इत्यर्थः॥ असंहिततया इति। 'परः संनिकर्षः संहिता' इति सूत्रेण वर्णानामतिशयितः सन्निकर्षः संहितासंज्ञतया उक्तत्वात्। एति वक्तव्ये अ इति असंहिततया निर्दिष्टं इत्यर्थः। व्यावृत्तत्वे इति। जगद्विलक्षण इत्यर्थः।)

(आ) अभेदो हरिरूपाणां गुणानां च क्रियासु च।
तस्यैवावयवानां च भेदः श्रीब्रह्मपूर्वकैः ॥१॥
मुक्तैरपि जडैर्भेदः कैमुत्यादेव दृश्यते।
ऋग्वेदसंहितायां च प्रोक्तमेतत्समस्तशः॥२॥
अभेदः स्वगुणाद्यैश्च मुक्तानामपि सर्वशः।
भेदाभेदस्त्वभेदश्च गुणैः संसारिणामपि ॥३॥

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जडानामंशतो भेदः समुदायेन चोभयम्।
'मनुष्यगन्धर्वपितृगणकार्मिकतात्त्विकाः ॥४॥
देवाः शक्रः शिवो ब्रह्मा मुक्तौ सौख्यादिभिर्गुणैः।
शतायुतोत्तरा नित्यमन्योन्यप्रीतिसंयुताः' ॥५॥
इति सिद्धान्तगं वाक्यं स्वयं भगवतेरितम् ॥६॥

(ज) अभेदः। हरिणा परस्परं च। परिगणनस्य निमित्तमाह - भेद इति। एतत् 'पृथग्रूपाणि' इत्यारभ्योक्तम्॥

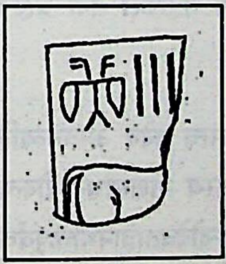
(श्री) (हरिरूपाणां गुणानां इत्यादि परिगणनस्य। भेदः। पत्यादिभिः अत्यन्तभेदस्यैव सत्त्वेन निमित्तेन रूपादीनामेव अभेदो व्याख्येयः इत्यर्थः॥)

(ज) अभेद इति। चिन्तादिभिर्गुणैः भेदसहितो अभेदः, ज्ञानादिभिरभेदः नैवं मुक्तानाम्॥

(श्री) (चिन्तादिभिः। किं मया कार्यं? इत्येवंरूपा चिन्ता। तदादिभिः। मनः कारणकैः आत्मधर्मभूतैः इत्यर्थः। आदिपदेन ध्यानादि ग्रहणम्॥ ननु भेदभेदौ इति स्यात् भेदाभेद इत्येकवचनं, कथं इत्यतो मध्यमपदलोपी समासः इत्याह - भेदेन सहितो भेदः इति। ज्ञानादिभिः इति। स्वरूपभूतज्ञानादिभिः इत्यर्थः॥

मनोवृत्तयो हि द्विविधाः। चिन्तासन्तापादयो ज्ञानेच्छादयश्च। तत्र मनसि ज्ञानादिरूपेण विकृते सति जीवे ज्ञानादयोऽभिव्यज्यन्ते। न तु जायन्ते। स्वतः सिद्धत्वात्। चिन्तादि रूपेण मनसि विकृते सति जीवे चिन्तादयो जायन्ते। तेषां अस्वाभाविकत्वात्। तथा च ज्ञानादिभिः स्वरूपभूतैः अत्यन्ताभेदः। चिन्तादिभिः भेदाभेदौ इत्यर्थः॥

तथा च संसारिणां गुणैः ज्ञानादिभिः अत्यन्तं अभेदो, गुणैः चिन्तादिभिः भेदसहितोऽभेदः। मुक्तौ तु सर्वशोऽपि गुणाद्यैः अत्यन्ताभेद एव इति योजनीयम्॥)



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(आ) 'स्वाध्यायस्तत्त्वविज्ञानं विष्णुभक्तिर्विरागता।
निषिद्धकर्मसंत्यागो विहितस्य सदा क्रिया॥७॥
सदा विष्णुस्मृतिश्चैव केवलं मोक्षसाधनम्।
एतैर्विना न मोक्षः स्याद् भवेदेतैरपि ध्रुवम्॥८॥
ऋषिच्छन्दोदैवतानि ज्ञात्वार्थं चैव भक्तितः।
स्वाध्यायेनैव मोक्षः स्याद्विरक्तस्य हरिस्मृतेः॥९॥
जप्येनैव तु संसिद्ध्येद् ब्रह्मणो नात्र संशयः।
कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥१०॥
तस्मान्नित्यं हरिं ध्यायन् कुर्यात्स्वाध्यायमञ्जसा।
ऐहिकामुष्मिका भोगा रक्तस्यान्यस्तु मुच्यते ॥११॥
इति स्वाध्यायवचनं भगवतोदितम् ॥१२॥
स्वाध्यायात्तु प्रवचने सहस्रगुणितं फलम्।
अर्थद्रष्टुः कोटिगुणं ततोऽनन्तं नियामके ॥१३॥
तर्कागमाभ्यां नियतिं यः करोत्यधिकं ततः।
पूर्णं वेदाखिलद्रष्टुर्ब्रह्मणः फलमुच्यते ॥१४॥'

(ज) एतैविना इत्युक्तमेव व्यतिरेकान्वयाभ्यां उच्यते। ऋषीति वचनान्तरम्। हरिविषया स्मृतिः यस्य असौ हरिस्मृतिः तस्य। जप्येनैवेति वाक्यान्तरम्। जप्येन उक्तलक्षणेन संसिध्येत् मुक्तो भवेत्। कुतः? मित्रदेवताकगायत्रीजपेनैव फलवत्त्वाद्धि मैत्रो ब्राह्मणः। तस्मात् इत्यादि स्वाध्यायाख्यग्रन्थगतं वाक्यम्॥

यथाश्रुतव्याख्यानादपि स्वयं अर्थद्रष्टुः अनन्तं अनन्तगुणम्। बहुतरगुणमिति यावत्। नियामके स्वोक्तार्थस्य परं प्रत्युपदेशयितरि। आप्तिमात्रेण उपपादकादपि तर्कागमाभ्यां नियतिं उपपादनं यः करोति तस्याधिकं फलम्॥ यदैवं वेदार्थद्रष्ट्रादिमात्रस्य महाफलं तदा ब्रह्मणः पूर्णं फलं वक्तव्यम्। वेदाखिलद्रष्टुः इति अखिलवेद तदर्थद्रष्टुः इत्यर्थः॥

(श्री) (उक्तं यत् स्वाध्यायादेः मोक्षसाधनत्वं तदेव अन्वयव्यतिरेकाभ्यां एतैर्विना इति वाक्येन उच्यते इति योज्यम्। छन्दो ज्ञानपूर्वकस्वाध्यायस्य मोक्षसाधनत्वोक्त्या छन्दोज्ञानस्योपयुक्तत्वेन इत्यर्थः। जप्येनैव इति, उक्तलक्षणेन इति। ऋषिच्छन्दोदेवताज्ञानभक्तिपूर्वकमनुष्ठितेन इत्यर्थः। फलं मोक्षम्॥

तर्कागमाभ्यां उपपादनशक्तिरहितः गुरूपदेशमन्तरेण स्वयमेव अर्थदर्शनेन सम्यग् विवक्षितार्थतत्वज्ञानवान् आप्तिमात्रेण उपपादकः इत्युच्यते। वेदाय द्रष्टत्वमात्रस्य इति। असमग्रवेदार्थ द्रष्टुः इत्यर्थः॥ नियामकत्वं चेति। तर्कागमाभ्यां नियामकस्य इति पूरणीयम्॥)

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(आ) सूक्तं त्वनारतं प्रोक्तमनुवागेककालिका।
अन्यथात्वं च तत्र स्यादावापोद्वापतस्तृचाम् ॥१॥
वेदानन्ततत्वविज्ञप्त्यै तौ चक्रे बादरायणः ।
'ऋचः स ऋच उद्धृत्य ऋग्वेदं कृतवान् प्रभुः ॥२॥
यजूंषि निगदाच्चैव तथा सामान्ति सामतः।
एवं पुराणवचनादुद्धृता हि ततस्ततः ॥३॥
ऋचः शाखात्वमापन्नाः शिष्यताच्छिष्यकैरिमाः ।
मानस्तेनेंति पूर्वासु ह्यूनया दृश्यतेऽर्थतः॥४॥
शुनःशेपोदिताभ्यश्च पठ्यन्तेऽन्यत्र काश्चन।
अत्राप्यक्रमतो दृष्टिरिति नैकक्रमो भवेत् ॥५॥
अनन्तत्वात्तु वेदानां प्रायः कर्मानुसारतः।
संक्षेपं कृतवान् देवः शिष्याश्च तदनुज्ञया ॥६॥
अष्टकाध्यायवर्गादिभेदं च कृतवान् प्रभुः।
स्वाध्यायविश्रमार्थाय तस्मात् क्रमविपर्ययः॥७॥
तत्र तत्रैवान्तरिता दृश्यन्ते च खिला अपि।
यत्रार्थे न विशेषोऽस्ति पदान्तरितताऽत्र च।
यत्राल्पोऽपि विशेषोऽस्ति पदं नान्तरितं भवेत् ॥९॥

(at the end of 1,13,12)

(ज) तत्र सूक्तादि स्वरूपजिज्ञासायामाह। अनारतं प्रोक्तं निरन्तरं पठितम्। मूलवेदऋचां यः क्रमः तत्र ऋचोऽनन्तरिताः कृत्वा यावत्पठितं तावदुपवेदे सूक्तमुच्यते। ऋषिभिर्दर्शनसमये यावन्निरन्तरकाले दृश्यते साऽनुवाग् उच्यते। यद्वा एककालिका इत्यस्य विराममकृत्वा एकस्मिन् काले पठनीया इत्यर्थः॥ उक्तस्य अपवादमाह - अन्यथात्वं च इति। मूलवेदात् उद्धृतेषु ऋङ्निगदाद्युपवेदेषु यदानरत प्रोक्ततया सूक्तमुक्तं तत्र तस्य ततोपि उद्धृतेषु ऋग्वेदादिषु अवान्तर वेदेषु अन्यथात्वं च स्यात्। कथं? ऋचां अवापोद्वापरूपेण तत्क्रमपठितानां कासांचिद् ऋचां उद्वापः स्थानान्तरस्थानां तत्रावापः। उपवेदगतसूक्तान्तर्गतऋक्प्रबन्धत्वेन अवान्तरवेदे सूक्तसंज्ञा इति ज्ञातव्यम्॥

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अवापोद्वापकरणे को हेतुः? इत्यत आह-वेदेति। इदं तु वक्ष्यमाणविवरणानुसारेण प्रतिपत्तव्यम्। भवेदेतत् यदि मूलवेदात् उपवेदानां, ततोऽवान्तरवेदानां च उद्धारेण प्रबन्धनिर्माणँ प्रामाणिकं स्यात्, तदेव कुतः? इत्यत आह-ऋच इति। ऋङ्निगदसामानीति मूलवेदादुद्धृता उपवेदा उच्यन्ते। ततो मूलवेदात् उपवेदाः ततश्च अवान्तरवेदा उद्धृता इत्येतदेवं पुराणवचनादवगम्यते॥ यथोपवेदादिप्रबन्धः कृत्रिमः, एवं शाखाप्रभेदोऽपि? इत्येतत्प्रसङ्गात् आह-ऋच इति। ऋच इति प्रस्तुतत्वादुक्तम्। यजुरादिकं च एवं ज्ञातव्यम्।

(श्री) (एको मूलवेदः। तस्मादुद्धृत उपवेदः। तत उद्धृत अवान्तरवेदः। तस्मात् पुनः चतुर्विंशत्यादिशाखाभेदः। इत्येवं ऋगादिसर्ववेदेष्वपि स्थितिरस्ति। तत्र उपवेदे सूक्तं नाम कीदृशम्? इत्याशङ्कायां तन्निरूपणार्थं सूक्तमित्यादिभाष्यं प्रवृत्तम्। तदर्थमाह - अनारतं इति। तत्र क्रमवतां ऋचां मध्ये विद्यमाना ऋचः निरन्तराः अव्यवहिताः। ननु वेदद्रष्टॄणां ऋषीणां दर्शनसमये एककाले यावदृचां दर्शनं भवति, तावदृचां समूहः अनुवाकः इत्येतद् अयुक्तम्? तथात्वे मधुच्छन्दसा निरन्तरकाले दृष्टशतार्चां अनुवाकत्वेन तस्य असमाप्तत्वात् अनुवाकः परिसमाप्त इति कथम्? इत्यतः प्रकारान्तरेण योजयति - यद्वा इति। विरामं मध्ये विरतिम्। एकस्मिन्नेव अवदानरूपकर्मकरणकाले पठनीयः। 'महाहविर्होता सप्त हविरध्वर्युः' इत्यारभ्य 'न पृथिव्यै स्वाहा' इत्यन्तः वाक्समुदायः अनुवाग् इत्यर्थः। एवं च मधुच्छन्दसा निरन्तरं ऋक्शतस्य दृष्टत्वेऽपि तन्मध्ये 'अग्निमीळे' इत्यारभ्य 'धियो विश्वा विराजति' इत्येतत् पर्यन्तानां त्रिंशदृचां एकस्मिन् कर्मविशेषे देवताह्वानाय मध्ये विरतिमकृत्वा पठनीयत्वेन अनुवाकसंज्ञया युक्तत्वात् अत्र अनुवाकः परिसमाप्त इति युक्तमिति भावः॥

निरन्तरकाले एकस्मिन्काले यावदृग्जातं पठितं उपवेदे। उक्तस्य इति। उपवेदगतसूक्तलक्षणस्य। नेदं सर्वत्र सूक्तलक्षणम्। किं तु उपवेदगतसूक्तस्य एव अवान्तरवेदत्वं यथा सूक्तसंज्ञा इत्याह। तत्र उपवेदे तस्य सूक्तस्य ततोपि उपवेदादपि तत्क्रमपठितानां मूलवेद गतक्रमेण पठितानां उपवेदगतानां ऋचां उद्वापः अवान्तरवेदेभ्यः इति शेषः। अवान्तरवेदेषु परित्यागः इत्यर्थः। स्थानान्तरस्थानां ऋचां तत्रावान्तरवेदे आवापः स्थापनं इत्यर्थः।

ननु कथं तर्हि अवान्तरवेदे सूक्तसंज्ञा? मूलवेदे ऋचो निरन्तराः कृत्वा यावत्पठितं, तावदुपवेदे सूक्तमितिवत्, उपवेदगता ऋचो निरन्तराः कृत्वा यावदृग्जातं पठितं, तावदवान्तरवेदे सूक्तमिति अस्य आवापोद्वापाङ्गीकारेण असंभवात्? इत्यत आह - उपवेदगतेति। उपवेदगत सूक्तान्तर्गतसमस्त

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ऋक्प्रबन्धत्वं इह अवान्तरवेदसूक्तत्वं इति न उच्यते, येन अवापोद्वापस्थले अव्याप्तिः स्यात्। किं नाम उपवेदगत सूक्तान्तर्गत कर्मबद्धत्वमेव इह अवान्तरवेदसूक्तावच्छेदकं विवक्षितम्। इदं च उपवेदगतऋक्समुदायवतः आवापोद्वापाभ्यां च पठित ऋग्वेदो अवान्तरवेदगतसूक्तस्यापि निरुक्त सूक्त तावच्छेदकाक्रान्तत्वात् न अव्याप्तिः इत्याशयः। अत्र तु अवान्तरवेदगतसूक्तगता ऋचः सर्वा अपि निरन्तरोपवेदगत सूक्तस्था एव। तत्र तु स्पष्टमिदं लक्षणमस्तीति न कोऽपि दोषः इति द्रष्टव्यम्॥

आवापोद्वापकरणयोः कथं वेदानन्तत्वज्ञापकत्वं? इत्यत आह-इदं तु इति। वक्ष्यमाणेति। अनन्तत्वात् वेदानां इति वक्ष्यमाणे। अशक्तानुग्रहार्थं तयोः कृतत्वात् इति विव्रीयमाणत्वात् इति ज्ञातव्यम्। उपवेदा उच्यन्त इति। ऋचः मूलवेदोद्धृतोपवेदात् काश्चन ऋच उद्धृत्य ऋग्वेदं अवान्तरवेदं कृतवान्। एवं निगदात् मूलवेदात् उद्धृतात् अच्छन्दोबद्धवाक्यत्वेन निगदशब्दवाच्यात् यजर्वेदाख्योपवेदात् यजूंषि उद्धृत्य यजुर्वेदमवान्तरवेदं कृतवान्। तथा सामतः मूलवेदात् उद्धृतात् उपवेदात् सामानि उद्धृत्य सामवेदाख्यमवान्तरवेदं कृतवानिति योज्यम्॥

पुनश्चतुर्विंशत्यादि शाखाभदेविभागोऽपि द्रष्टव्यः॥)

(ज) एवमवापोद्धारावुपपाद्य तत्र लिङ्गं च दर्शयति मानः इति।... ... अक्रमतो दृष्टिरवान्तरवेदे यः क्रममुल्लंघ्यैव मधुच्छन्दसो दृष्टिरित्यर्थः। यद्वा मूलवेदोपवेदयोः यः क्रमः तं उल्लंघ्यैव अवान्तरवेदेऽत्र माधुछन्दसो प्रकरणे ऋचो दृश्यन्ते। इति न एकक्रमो भवेत् मूलवेदोपवेदावान्तरवेदेषु इति शेषः। वेदानन्तत्वविज्ञप्त्या आवापोद्वापाभ्यां संक्षेपः कृतः इत्युक्तं तदसत्। अनन्ता वै वेदाः इत्यादिना एतज्ज्ञप्तिसंभवात् इत्यत उक्तं विवृणोतीति। अनन्तत्वात् इति। अनन्तत्वात् उक्तप्रकारेण कर्मकरणशक्तेः इति शेषः। इतश्च न मूलवेदादिषु एकप्रकारता इत्याह - अष्टकेति।

मूलवेदादौ अविद्यमानमेव इति शेषः॥

(श्री) (तथा च वेदानन्तत्वविज्ञप्त्यै तौ चक्रे बादरायणः इति वचनस्य अवापोद्धार करणेन अनन्तत्वज्ञप्तिर्भवति इत्येतावन्मात्रज्ञापने न तात्पर्यम्। किंतु वेदानां अनन्तत्वेन तदुक्तकर्मकरणे प्राणिनां अशक्तत्वात् आवापोद्वापकरणे तु वेदस्य अल्पता प्राप्त्या, तदुक्तप्रकारेण कर्मानुष्ठानं सुकरं भवतीत्यत्र तात्पर्यात् न दोष इति विवरणं कृतम्॥

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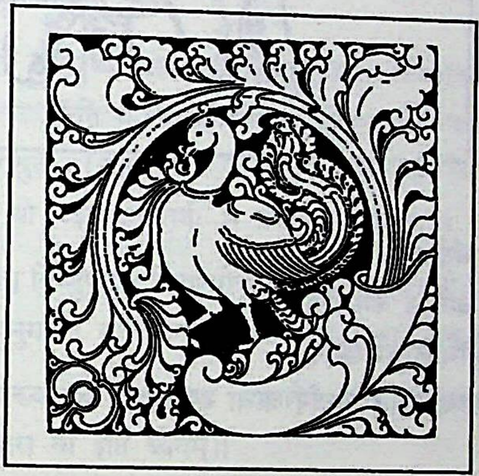
स्वाध्यायविश्रमार्थाय इति वचनेन। स्वध्याय विश्रमार्थाय इत्यनेन स्वाध्यायाभ्यासप्रयुक्तश्रमपरिहाराय तत्र तत्र विरत्यर्थं अष्टकाध्यायवर्गादिभेदस्य कृतत्वेन वर्गसंज्ञायाः सांकेतिकत्वेन कृत्रिमतया तत्स्वरूपं नोक्तमित्यर्थः। सामयिक एवेति सांकेतिक एवेत्यर्थः॥)

(रा) (श्रीराघवेन्द्रतीर्थविरचितश्रीमन्मन्त्रार्थमञ्जर्यां

वेदस्य मूलवेदोपवेदावान्तरवेदरूपेण त्रैविध्यात् मूलवेदे ऋचां यः क्रमः तत्रर्चोऽनन्तरिताः कृत्वा यावत्पठितं तावदुपवेदे सूक्तमुच्यते। उपवेदगतसूक्तान्तर्गतऋक् प्रबन्धोऽवान्तरवेदे सूक्तमिति ज्ञेयम्। 'सूक्तं त्वनारतं प्रोक्तम्' इत्युक्तेः। वर्ग इति तु साङ्केतिकं नाम॥)



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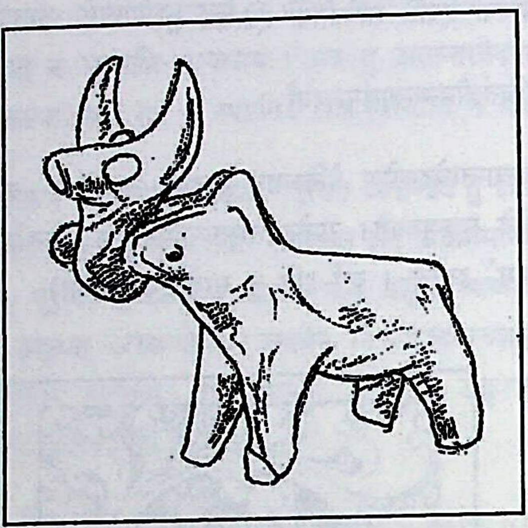
श्रीराघवेन्द्रयतिविरचिता

## ॥ मन्त्रार्थमञ्जरी ॥ उपोद्घातः ॥



हरिः ओ३म्॥

अशेषगुणसम्पूर्णं सर्वदोषविवर्जितम्।
अनन्ताम्नायसंवेद्यं वन्देऽहं कमलापतिम्॥
प्रणम्य श्रीमदानन्दतीर्थादिगुरुशेखरान्।
संग्रहीष्यामि ऋग्भाष्यप्रोक्तान् अर्थान् ऋचां स्फुटम्॥

(ग्रन्थकारप्रतिज्ञा)

ऋक्शाखागतैकोत्तरसहस्रसूक्तमध्ये कानिचिच्चत्वारिंशत्सूक्तानि भगवत्पादैः अग्न्यादिदेवतापरत्वेन, तदन्तर्गतविष्णुपरत्वेन, अध्यात्मपरत्वेन, चेत्येवं त्र्यर्थपरतया व्याख्यातानि॥

(आक्षेपः)

तत्रैके चोदयन्ति - तत्तत्कर्मणि विनियुक्तानां मन्त्राणां अर्थविवक्षावत्त्वस्य पूर्वतन्त्रीयाध्यायद्वितीयपादे 'तदर्थशास्त्रात्' (पूर्वमीमांसासूत्रे १,२,३) इति मन्त्राधिकरणे सिद्धत्वेन, मीमांसकाभिमतशब्दसामर्थ्य रूपलिङ्गेन तत्तत् प्रकारेण च तत्तत् देवतार्थकत्वमेव उचितम्। न तु विष्ण्वाद्यर्थत्वं इति॥ मानाभावात्।

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अनेकार्थत्वस्य अन्याय्यताच्च। सर्वसूक्तानां विष्णुसूक्ततापत्त्या आग्नेय्यादिसूक्तव्यवस्थानुपपत्तेश्च। अनेकार्थत्वे तन्निबन्धनवाक्यभेदापत्तेश्च। अर्थैकत्वात् एवं वाक्यम्।' (तत्रैव २,१,४६) इति जैमिन्युक्त्या अर्थैकत्वनिमित्तकत्वात् एकवाक्यताया इत्यादि॥

(समाधानम्)

तत्र ब्रूमः। 'ओङ्कारस्तावद् ब्रह्मवाची', 'ओमिति ब्रह्म' (तैत्तिरीयोपनिषदि) इत्यादि श्रुतेः, 'ओं तत् सत् इति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः' (गीतासु., १२,२३) इत्यादि स्मृतेः ब्रह्म ओंकारवाच्यम्। गुणपूर्तिरूपोंकार प्रवृत्तिनिमित्तवत्त्वात्। यत् यच्छब्द प्रवृत्तिनिमित्तवत् तत् तच्छब्दवाच्यम्। यथा घटादिपदवाच्यं घटादिकमिति वा। ओङ्कारो ब्रह्मवाची। तन्निष्ठधर्मप्रवृत्तिहेतुकत्वात्। सामान्यव्याप्त्या संमतवदिति वा। इत्यनुमानाच्च॥

'ओतत्त्ववाची ह्योंकारः' इत्यनुव्याख्यान (१,१,१) सुधयोः ओंकारस्य गुणपूर्तिनिमित्तकत्वम्। ब्रह्म च गुणपूर्णमिति, तदेव विष्णुरिति च व्यक्तम्। वेदाश्च ओंकारस्य व्याख्यानम्। 'ओंकारेण सर्वा वाक् संतृण्णा' इति छन्दोगश्रुतेः (छा० उ० २,२३)। तथा च विष्णुः सर्ववेदप्रतिपाद्यः। तद् व्याख्येयोंकारार्थत्वात्। यो यद्व्याख्येयार्थः स तद्व्याख्यानप्रतिपाद्यः॥

यथा संमत इति वा॥ वेदा विष्णुपराः। विष्णुपरोंकारव्याख्यानत्वात्। यो यत्परशब्दव्याख्यानं स तत्परः। यथासंमत इति वा इत्यनुमानेन सर्ववेदानां विष्ण्वर्थसिद्धेः। मानाभावात् इति अयुक्तम्॥

वेदानां ओंकारस्य व्याख्यानव्याख्येयभावश्च साक्षादेव वा, अनुव्याख्यानऋग्भाष्ययोः उक्तदिशा व्याहृतिगायत्रीपुरुषसूक्तद्वारा वा इति ध्येयम्॥

किंच -

'अदुःखमितरत् सर्वं जीवा एव तु दुःखिनः।
तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते॥'

(परमश्रुतौ)

इति श्रुतेः जीवानां दुःखप्रहाणरूप-बन्धनिवृत्तिलक्षण-मोक्षार्थं प्रवृत्तत्वात्। सत्यबन्धनिवृत्तेश्च, 'यस्य प्रसादात्' (नारायणीये) इत्यादि श्रुत्या राजप्रसादसाध्यनिगडबन्धनिवृत्तिदृष्टान्तेन च परमपुरुषप्रसादसाध्यत्वात्। प्रसादस्य च 'प्रियो हि ज्ञानिनोऽत्यर्थम्' (गीतासु ७,१७) इत्यादिना

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ज्ञानसाध्यत्वात्। शास्त्रैकसमधिगम्यपुरुषज्ञानस्य च वेदैरेव उत्पाद्यत्वात् वेदानां विष्ण्वर्थत्वसिद्धिः॥ तथा च प्रयोगः॥

सर्वे वेदा विष्णुज्ञानजनकाः। तत्साध्यमोक्षार्थं प्रवृत्तत्वात्। यो यत् साध्ययदर्थं प्रवृत्तः स तज्जनकः। यथा घटादिज्ञानसाध्यघटादिव्यवहारार्थं प्रवृत्तो घटादिशब्द इत्यादिरूपेण वा। ध्येयः ॥अपि च न आपातप्रतीत एव श्रुत्यर्थः। तथात्वे कर्मतन्त्रे नामपादीय चित्राज्याधिकरणे (पू० म० १,४,३) 'आज्यैः स्तुवते' इतिवाक्यस्थाज्यपदस्य 'यदाजमीयुस्तदाज्यानामाज्यत्वम्' इति वाचनिकनिरुक्त्यादिबलेन मन्त्रार्थत्वं नोच्येत। ब्रह्मतन्त्रे च आकाशाधिकरणादौ (वे० सू० १,१,२२) 'आकाश इति होवाच' (छान्दोग्ये १,७) इत्यादिवाक्यस्थ आकाशादिशब्दस्य 'स एष परोवरीयान् (तत्रैव उ० १,७) इत्यादिवाक्यशेषस्थलिङ्गादिबलेन विष्ण्वर्थं व उच्येत। किं तु मीमांसित एव॥

मीमांसा च उपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादोपपत्तीनां श्रुतिलिङ्गवाक्य प्रकरणस्थानसमाख्यानां चानुगुण्यानुसन्धानम्। उपपत्तिश्च मानान्तरोपबृंहितत्व मानान्तरविनियुक्तत्वादिका प्रागुक्तानुमानरूपा च, 'इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।' (उदाहृतस्मृतिः) इत्यादेः॥

तथा च, अग्न्यादिशब्दानां निगमनिघण्ट्वादिरूपानुशासनबलेन आग्नेयादिकर्मादिसिद्धिरूपप्रयोजनबलेन च प्रसिद्धाग्न्यादौ इव 'ॐ चमसवदविशेषात्' (१,४,९) इत्यादौ भाष्योक्तदिशा-

'नामानि सर्वाणि यमाविशन्ति
तं वै विष्णुं परममुदाहरन्ति॥
(भाल्लवेये)

इति,

'हन्तैतमेव पुरुषं सर्वाणि नामान्यभिवदन्ति॥'
(वेदान्तसूत्रभाष्ये १,४,२४ उदाहृतवाक्यम्)

इति,

'सर्वनामा सर्वकर्मा सर्वलिङ्गः।'
(म० उ०)

इति,

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'यो देवानां नामधा एक एव।'

(ऋग्वेदे १,९२,३)

इत्यादिश्रुतिभिः,

'सर्वच्छन्दाभिदो ह्येष सर्वदेवाभिदो ह्यसौ।

(वामनपुराणे)

इत्यादिस्मृतिभिश्च सामान्यतः

'इन्द्रं मित्रं वरुणमग्निमाहुरथो
दिव्यः स सुपर्णो गरुत्मान्।'

(ऋग्वेदे १,१६४,४६)

इति,

'यमिन्द्रमाहुर्वरुणं यमाहुर्यं
मित्रमाहुर्यमु सत्यमाहुः।'

(आ० उ० भा० २ उदाहृतवाक्यम्)

इत्यादि श्रुतिभिः,

'बृंहणाद् ब्रह्मनामासौ ऐश्वर्यादिन्द्र उच्यते।
एवं नानाविधैः शब्दैरेक एव त्रिविक्रमः।
वेदेषु सपुराणेषु गीयते पुरुषोत्तमः॥'

(ब्रह्माण्डपुराणे)

इत्यादि स्मृतिभिश्च विशिष्यानुशासन रूपाभिः विष्णावपि शक्तेः सिद्धत्वेन विष्ण्वर्थत्वस्यापि मन्त्रेषु न्याय्यत्वात्॥

एवं हि तत्त्वविदां मतम् - द्विविधा हि अग्न्यादि शब्दाः। नीरसंवलितक्षीरवत्, अयः पिण्डसमारूढवह्निवच्च। अग्न्यादितत्तजीवचिता संवलितं यद् भगवच्चिद्रूपं विशिष्टं सपिण्डं यद्वाचिनः केचित्। केवल शुद्धचिद्वाचिनः केचित्। शुद्धचिद्वाचिनोऽपि क्वचित् भगवच्चिद्वाचिनो जीवचिद्वाचिनश्चेति द्वेधा॥

तत्र आद्याः 'अग्निमीळे' (ऋ० १,१,१) इत्यादौ प्रसिद्धाग्न्यादिदेवं विष्णुं च वक्ष्यमाणपरममुख्य-मुख्यवृत्तिभ्यां, 'गङ्गायां मीनघोषौ' इत्यत्र मुख्यामुख्यवृत्तिभ्यां प्रवाहतीररूपार्थद्वयं गङ्गापदमिव, 'राजा

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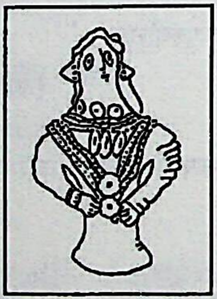
कुवलयोल्लासी' इत्यादौ रूढियोगाभ्यां कुमुदभूवलयरूपार्थद्वयं कुवलयपदमिव, युगपदेव व्युत्पत्तिमतः प्रत्याययन्ति॥

अन्यास्तु 'अव्यक्तात् पुरुषः परः' (काठकोपनिषदि १,३,९९) इत्यादौ अव्यक्तादि पदं प्रकृतीश्वरौ इव 'शरीररूपकविन्यस्तगृहीतेः।' (१,४,१) इति न्याय्यात् 'अयमग्निर्वैश्वानरः' (७,९) इति काण्वश्रुत्यादौ भगवच्चिन्मात्रवाचिनस्तदेव प्रत्याययन्ति। 'इन्द्रस्यात्मा' (तैत्तिरीय-आरण्यके ३,११,३), 'वायोरात्मानम्' (तत्रैव ३,११,४) इत्यादौ, 'परिम्रियन्ते विद्युद् वृष्टिश्चन्द्रमा आदित्योऽग्निः' (एतरेयब्राह्मणे ५,९,२५) इत्यादौ 'भयादस्याग्निस्तपति' (काठकोपनिषदि २,३,३) इत्यादौ च केवलाग्न्यादि चिद्वाचिनः तन्मात्रमेव प्रत्याययन्तीति, तत्रापि तदधीनत्व न्यायानुसन्धाने (पू0 मीं0 १,४,३) तु विष्ण्वर्थत्वधीः अस्त्येव। उक्तं हि अनुव्याख्याने (१,४,११)-

'तेषु तेषु पदार्थेषु रूढिरङ्गीकृता यतः।
प्रयोजनबहुत्वेन तस्य तस्याविरोधतः॥
उपदेशादिसामर्थ्याद्विष्णौ शक्तिश्च गृह्यते।
तथाप्येन्द्रिरांधे तु तद्वाचित्वमपोद्यते॥'
इत्यादि, तथा 'स्वातन्त्रार्थमभिप्रेत्य दोषशब्दाश्च विष्णवि' (१,४,३) इति च॥



(आक्षेपः)

ननु च 'नामानि सर्वाणि' (भाल्लवेये) इति श्रुतिः अप्रसिद्धा? 'यो देवानां नामधा' (ऋग्वेदे १0, ५२, ३) इत्यादिका तु विश्वकर्मसूक्तस्था। कथं विष्णोः सर्वदेवनामवाच्यतया नामधारकत्वोक्तिपरा? सूक्तानां विष्ण्वर्थे विवदमानं प्रति तद्वाक्य विष्णुपरत्वासिद्धेः। अन्यथा अन्योन्याश्रयत्वात्। इति।

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(समाधानम्)

इति चेत् मैवं वोचः - अर्वाचीनानां अप्रसिद्धत्वेऽपि अनेकशाखाभिज्ञभाष्यकाराद्युक्तवाक्ये श्रुतित्वासन्देहात्। अन्यथा शाबरभाष्यादौ औदुम्बराद्यधिकरणेषु 'ऊर्जपशूनाप्नोत्यूर्जोऽवरुध्य' इत्यवरुध्यान्तवाक्यस्य अप्रसिद्धस्य उक्तिः न स्यात्। परभाष्ये च 'ॐ अत एव चोपमा सूर्यकादिवत् ॐ' (३,२,१५) इत्यादौ 'नामधा' इति वाक्यं विश्वकर्मसूक्तस्थं इति तत्रोक्तः समाधिः - न आपातप्रतीत एव श्रुत्यर्थः, अपि तु मीमांसित एव इति॥

तथा च तत्र सूक्ते 'अजस्य नाभावध्येकमर्पितम्' (ऋग्वेदे १०,५२,६) इति वाक्यशेषोक्तेन

'अजस्य नाभाविति यस्य नाभेरभूच्छुतेः पुष्करं लोकसारम्।
तस्मै नमो व्यस्तसमस्तविश्वविभूतये विष्णवे लोककर्त्रे॥

इति स्कान्दस्मृतिसिद्धपद्मनाभत्व लिङ्गेन निरवकाशेन विश्वकर्मश्रुति सूक्तयोः विष्णौ दत्तपदत्वात्॥

न चैवमपि, 'तत्रापि यौगिको मुख्यः सर्वत्रास्ति स वैदिके' इति कर्ममिर्णयोक्त्या वक्ष्यमाणदिशा च विष्णौ शब्दानां यौगिकत्वात् योगात् रूढेः रथकाराधिकरणन्यायेन बलवत्तया, न मन्त्रेषु अग्न्यादिशब्दैः विष्णुधीः इति वाच्यम्। अज्ञरूढितो वाचनिकयोगस्य निरवकाशत्वेन 'आनर्थक्यप्रतिहतानां विपरीतं बलाबलम्' इति न्यायेन बलवत्त्वात्। अत एव 'ॐ कम्पनात् ॐ।' (वे० सू० १,३,३९) इत्यत्र 'महद्भयं वज्रमुद्यतम्' (काठकोपनिषदि २,३,२) इति वाक्ये वज्रशब्देन रूढ्या एव इन्द्रायुधस्य कृत्रिमाकृत्रिमयोः कृत्रिमस्य ग्राह्यत्वात्, 'यू स्त्र्याख्यौ नदी' इति सांकेतिक कृत्रिमाद्या एव 'अण्नद्याः' इत्यादौ ग्रहणमिव। अन्यथा संज्ञाकरणानर्थक्यात् इत्युक्तम्॥

तदुक्तं चन्द्रिकायाम् -

'श्रुत्यर्थनिर्णयार्थत्वात् स्मृतेस्तत्र निरूपितः।
अर्थो ग्राह्यो वेदवाक्ये तदभावे तु लौकिकः॥'

इति। अत्र वक्ष्यमाण-अग्न्यादिशब्दयोगस्य वेदव्यासकृतनिरुक्त्यादि स्मृतिसिद्धत्वात् इन्द्राग्न्यादिशब्दप्रवृत्तिनिमित्तस्य परमैश्वर्यादेः अनन्याधीनत्व-निरवधिकत्वाभ्यां 'न ते विष्णो जायमानो न जातः।' (ऋग्वेदे २,५,२) इत्यादि श्रुतिस्मृति बलेन विष्णौ एव मुख्यतः सम्भवेन योगस्य महायोगरूपत्वाच्च हरौ योगोऽपि बलवानेव। निमित्ताधिक्ये नैमित्तिकोत्कर्षस्य न्याय्यत्वात्।

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किंच, 'इन्द्रं मित्रम्' (ऋग्वेदे १,१६४,४६) इत्यादि श्रुतौ ''आहुः'' इत्युक्तप्रयोगबाहुल्यरूपलिङ्गबलेन हरौ विद्वद्रूढेः अनुमानाच्च। सा च पूर्वतन्त्रस्थाद्याध्याय तृतीयपादीयव्यवहाराधिकरणोक्तदिशा अङ्गरूढितो बलवती, योगवृत्तौ अल्पत्व महत्वयोः शब्दप्रवृत्तिनिमित्तस्य अल्पत्वमहत्त्वाभ्यामेव सिद्धत्वात्। रूढौ अङ्गरूढिः विद्वद्रूढिः इति द्वैविध्यस्य तु 'ॐ समाकर्षात् ॐ।' (वेदान्तसूत्रे १,४,१६) इत्यधिकरणे चन्द्रिकादौ समर्थनात्॥

न च 'इन्द्रम्' (ऋग्वेदे १,१६४,४६) इत्यादिकं अभेदोक्तिपरम्। न शब्दवाच्यत्वोक्तिपरं इति वाच्यम्। ऐतरेयभाष्ये (१,१,२०)ऽन्तर्नयचन्द्रिकायां च अस्य निरासात्। अपि च ऐतरेये (२,२,१) 'तं यच्छतं वर्षाण्यभ्यार्चत्' इत्यादौ 'सर्वे वेदाः सर्वे घोषा एकैव व्याहृतिः प्राण एव प्राण ऋच इत्येव विद्यात्।' (२,२,२) इत्यन्तवाक्ये 'एतम्' इत्यनेन 'प्राणस्तम्' (२,१,५) इत्यत्र ब्रह्मत्वेन निर्णीतं, 'प्राणो ह्येष य एष तपति' (२,२,१) इति पूर्ववाक्यस्थं प्राणं परामृश्य पुष्कलावयवार्थोक्त्या महायोगेन ''आचक्षते'' इत्युक्त्या विद्वद्रूढ्या च लौकिकरूढि प्राबल्यप्रसक्तमन्येषां मुख्यत्वं अवधारणेन निरस्य, 'तस्माच्छतर्चिनस्तस्माच्छतर्चिन इत्याचक्षते' (२,२,१) इत्यादिरूपेण अभ्यासेन सतात्पर्यं विष्णौ सर्वशब्दमुख्यार्थत्वस्योक्तिपूर्वं सर्ववेदानां विष्णुपरत्वस्योक्तत्वेन मन्त्रेषु अग्न्यादौ अङ्गप्रसिद्धिमात्रेण विष्णुप्रतीत्यपहारो न शक्यः। तदुक्तमनुव्याख्याने -

'आचक्षत इति ह्यत्र सन्तमित्यवधारणात्।
योगस्य रूढेः प्राबल्यं विद्वद्रूढिं च तत्रगाम्।
बहुशो दर्शयत्यब्जस्तात्पर्यात् सनिरुक्तिगम्॥'

(१,४,११)

इति

'अव स्वराति गर्गरो गोधा परि सनिष्णवत्।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम्॥

(ऋग्वेदे ८,६९,९)

इति श्रुतै गर्गरगोधादिशब्दानां अपि इन्द्रशब्दिते परमेश्वरे विष्णौ मन्त्रशास्त्रसिद्धनादरूपवर्णाभिव्यक्तिद्वारा वाचकत्वं उक्त्वा ब्रह्मशब्दार्थस्य वेदस्य विशिष्य तद्वाचित्वोक्तेश्च। न चेन्द्रशब्दः पुरन्दरपरः। प्रागुक्तमहायोगविद्वद्रूढिविरोधात्। इन्द्रस्य गोधादिशब्दवाच्यत्वस्य मुख्यतो वेदादि बोध्यत्वस्य च बाधाच्च।

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'मत्सि सोम वरुणं मत्सि मित्रं
मत्सीन्द्रमिन्दो पवमान विष्णुम्॥'

(ऋग्वेदे ९,९०,५)

इति सामानाधिकरण्येन विशिष्य इन्द्रशब्दस्य विष्णौ सिद्धत्वाच्च 'णकारो बलं षकारः प्राण आत्मा' (३,२,६) इति विष्णुशब्दान्तर्गत णकारषकारयोः बलचेष्टार्थकत्वं उक्त्वा 'स यो हैतौ णकार षकारावनुसंहितमृचो वेद' (३,२,६) इत्यैतरेयश्रुतौ णकारषकारार्थो वेदे सर्वत्र पूर्वोत्तरवर्णसंहितार्थं इत्युक्तत्वाच्च।

'अः इति ब्रह्म' (ऐतरेयश्रुतौ २,३,९) इति ब्रह्मवाचितयोक्तेनाकारेण सह सर्वशब्दानां समानार्थत्वस्य, 'अकारो वै सर्वा वाक्' (ऐतरेयोपनिषदि, २,३,६) इति श्रुतौ, 'अकारः सर्ववागात्मा परब्रह्माभिधायकः' (गरुडपुराणे) इति स्मृतौ चोक्तत्वाच्च।

'सृजतो हि ते श्रुतयोऽनुवर्तन्ते
नैवासृजतः कं वा विदधते
कं वा निषेधन्ति स्तुतिमात्रा एव ते स्युः॥'

इति श्रुतिगीतातात्पर्योक्तशाण्डिल्यश्रुतौ विध्यादिभागस्यापि भगवतः स्तुतित्वोक्तेश्च।

'यद्वै किञ्चैतदध्यगीष्ठा नामैवैतन्नाम वा
ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थः॥'

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इत्यादिना, 'नामैवैतत्' इत्यन्तेन छान्दोग्ये सप्तमाध्याये नारदसनत्कुमारसंवादे

'यद्वाच ओमिति यच्च नेति यच्चास्याः
क्रूरं यदु चोल्बणिष्णु तद्वियूय कवयोऽ
न्वविन्दन्नामायत्ता समतृप्यञ्छृतेऽधि॥'

इत्यैतरेये च सर्ववैदिकशब्दानां भगवन्नामोक्तेश्च। तथा च सूत्रम् - 'ॐ संज्ञातश्चेत् तदुक्तमस्ति तु तदपि ॐ।' (वेदान्तसूत्रे ३,३,९) इति, 'सोऽहं भगवो नामविदेव' (छान्दोग्ये ७,१) इति श्रुत्या सर्वविद्यानां भगवत्संज्ञात्वात् भगवद्गुणाभिधायकत्वात् सर्ववेदोक्तगुणोपसंहारः कार्य इति चेत् तदुक्तं उपसंहारसूत्र इति व्याख्यानात्॥

अपि च, 'कश्छन्दसां योगमा वेद धीरः' (ऋग्वेदे १०,११४,९)

इति श्रुतौ,

'मां विधत्तेऽभिधत्ते मां
विकल्प्योऽपोह्य इत्यहम्।
इत्यस्या हृदयं साक्षान्
नान्यो मद्वेद कश्चन॥'

(भागवते ११,२१,४३)

इति स्मृतौ विधिभागदेवताभागादिरपि मामेव बोधयतीत्यर्थस्य दुर्ज्ञानत्वोक्तेश्च। 'नारायणपरा वेदा देवा नारायणांगजाः' इति द्वितीयस्कन्धपञ्चमाध्याये, 'वासुदेवपरा वेदा वासुदेवपरा मखाः' इति प्रथमस्कन्धद्वितीयाध्याये,

'वेदे रामायणे चैव पुराणे भारते तथा।
आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥'

(हरिवंशे)

इति स्मृतौ च सर्वत्र विष्णुपरत्वोक्तेश्च। 'वेदैश्च सर्वैरहमेव वेद्यः' (गीतासु १५,१५) इति अवधारणेन कृष्णेन स्वस्यैष परममुख्यत्वेन सर्ववेदप्रतिपाद्यतोक्तेश्च। 'सर्वे वेदा यत्पदमामनन्ति' (काठकोपनिषदि १,२,१५) इत्यत्राङ्गास्य मुख्यतोऽशेषवेदवेद्यत्वमुक्त्वा 'तद्विष्णोः परमं पदम्' (१,३,९) इत्युपसंहाराच्च काठके। समन्वयसूत्रे (वेदान्तसूत्रे १,१,४) सूत्रकृताप्यशेषवेदसमन्वयं हरौ प्रतिज्ञाय 'ॐ

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आनन्दमयोऽभ्यासात् ॐ' (वेदान्तसूत्रे १,१,१२) इत्यादिना अध्यायेन तस्य प्रपञ्चनाच्च। 'ॐ ज्योतिश्चरणाभिधानात् ॐ' (तत्रैव १,१,२४) इत्यत्र अशेषसूक्तोपक्षकत्वेन,

'वि मे कर्णा पतयतो वि चक्षु -
र्वी३दं ज्योतिः'

इति (ऋग्वेदे ६,९,६) अग्निसूक्तस्य कर्णादिविदूरत्वादि रूपान्यत्रानवकाशविष्णुलिङ्गेन विष्णुपरत्व समर्थनाच्च॥

विष्ण्वर्थत्वे वेदानामपूर्वतारूपस्य तात्पर्यलिङ्गस्य प्रतीत्या मोक्षपरत्वाच्च। 'तात्पर्यं नैव दूषणे' (अनुव्याख्याने १,२,२) इत्युक्तदिशा -

'न तादृशी प्रीतिरीड्यस्य विष्णो-
गुंणोत्कर्षज्ञातरि यादृशी स्यात्।
तत्प्रीणनान्मोक्षमाप्नोति
सर्वस्ततो वेदास्तत्पराः सर्व एव॥'

इति सौपर्णश्रुत्या, 'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (गीतासु ७,१७) इति स्मृत्वा च विष्णुप्रतिपादने तज्ज्ञानसाध्यमोक्षाख्यमहाफलवत्त्वरूपस्य, 'यस्तन्न वेद किमृचा करिष्यति' (ऋग्वेदे १,१६४,३९) इत्यादेर्विपक्षे निन्दारूपार्थवादस्य च 'य इत् तद्विदुस्त इमे समासते' (तत्रैव, १,१६४,३९) इति स्तुतिरूपार्थवादस्य च भावाच्च॥ अनुक्रमणिकायामपि 'एकैव वा महानात्मा देवता' इति सर्वसूक्तानां परमात्मदेवतात्वस्योक्तत्वाच्च॥

(आक्षेपः)

यत्तु एवं सति विष्ण्वर्थत्वेनैवालम्। किं अग्न्यादिदेवतापरत्वेनापि? गौरवात्? इति।

(समाधानम्)

तन्न। 'ॐ कल्पनोपदेशात् ॐ' (तत्रैव १,४,११) इति सूत्रतात्पर्य निरूपणपरेऽनुव्याख्याने -

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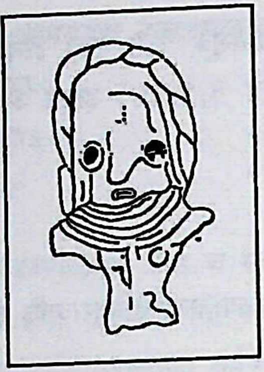

'तेषु तेषु पदार्थेषु रूढिरङ्गीकृता यतः।
प्रयोजनबहुत्वेन तस्य तस्याविरोधतः।
उपदेशसामर्थ्याद्विष्णौ शक्तिश्च गृह्यते॥'

इत्यत्र अग्न्यादि देवतास्वरूपसिद्धादिबहुप्रयोजनाय तत्तद्देवतार्थकत्वस्य अवश्यकत्वोक्तेः निगमनिघण्टुव्याकरणादिसिद्धव्युत्पत्तिलभ्याग्न्यादिदेवतार्थकत्वस्य त्यागायोगाच्च।

'त्रयोऽर्थाः सर्ववेदेषु दशार्थाः सर्वभारते।
विष्णोः सहस्रनामापि निरन्तरशतार्थकम्॥'

इति स्कान्दस्मृत्या त्र्यर्थत्वस्य उक्तत्वात्। 'ॐ अन्यार्थं तु जैमिनिः' (पूर्वमीमांसासूत्रे १,४,११) इत्यादौ सूत्रकृता ब्रह्मज्ञानार्थत्वेन कर्मदेवतारूपार्थान्तरस्य उक्तत्वाच्च॥

ननु एवं 'नामानि विश्वाभि न सन्ति लोके' (भाल्लवेये) इति श्रुतौ अन्यस्य वाच्यत्वनिरासपूर्वकं विष्णुवाचित्वोक्तिविरोधः? तथा 'वेदैश्च सर्वैरहमेव वेद्यः' (गीतासु १५,१५) इति स्मृतौ अवधारणोक्तिविरोधः? तथा, 'ॐ तत्तु समन्वयात् ॐ' (वेदान्तसूत्रे, १,१,४) इत्यत्र अवधारणार्थक तु-शब्देन विष्ण्वाख्यं ब्रह्मैव सर्वशास्त्रप्रतिपाद्यं इति प्रतिज्ञाय, 'ॐ आनन्दमयोऽभ्यासात् ॐ' (तत्रैव १,१,१२) इत्यदिना, 'ॐ एतेन सर्वे व्याख्याता व्याख्याताः ॐ' (तत्रैव १,४,२९) इत्यन्तेन प्रतिनयं समन्वयसूत्रात् (१,१,४) 'तत्तु' इति पदं अनुवृत्य आनन्दमयादिशब्दार्थो विष्णुरेव, इन्द्रादिशब्दार्थो विष्णुरेव, आकाशप्राणाग्निसूक्तस्थज्योतिरादि शब्दार्थो विष्णुरेव, इति प्रमाणोक्तिपूर्वं सर्वशब्दानां विष्णुमात्रार्थत्वसमर्थनाच्च तद्विरोधः। वैश्वानरनये (१,२,२४) वैश्वानरनामसूक्तादिसर्ववैश्वानरविद्यासु,

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ॐ अत एव न देवता भूतं च ॐ' (तत्रैव १,२,२७) इति सूत्रकृता कण्ठरवेण एव अन्यस्य प्रतिपाद्यत्वनिरासात् तद्विरोधश्च। 'तमेवैकं जानथ आत्मानमन्यो वाचो विमुञ्चथ' (आ० उपनिषदि ४,५), इत्यन्यस्य ज्ञेयत्वनिरासविरोधश्च। अत एव अन्यप्रतिपादनस्य क्वापि अनभिमतत्वादेव 'अनाद्यनन्तं महतः परं ध्रुवम्' (काठकोपनिषदि १,३,१५) इति वाक्ये महत्परत्वलिङ्गेन प्रधानं प्रतिपाद्यत इति प्राप्ते, 'ॐ ज्ञेयत्वावचनाच्च ॐ' (वेदान्तसूत्रे १,४,४) इति सूत्रे मुमुक्षुज्ञेयत्वं क्वापि विष्णोरन्यस्य न उच्यत इत्युक्तम्।

(समाधानम्)

इति चेत् मैवम्। मुख्यवृत्त्या अन्यार्थकत्वेऽपि परममुख्यवृत्त्या एव अन्यार्थकस्य श्रुतिसूत्रादौ निरासात्। 'अन्या वाचो विमुञ्चथ' (आ० उपनिषदि ४,५) इत्यादि श्रुतिसूत्रयोः प्राधान्येन अन्यस्य ज्ञेयत्वनिरासपरत्वोपपत्तेः। अत एव 'ॐ अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ' (वेदान्तसूत्रे ३,३,५७) इति उपासनापादीयाधिकरणे ब्रह्मरुद्रेन्द्रमित्रावरुणाद्यङ्गदेवतावबद्धाः तद्विषया इति यावत्, उपासना नमनपूजनमननादयः कर्तव्या इत्युक्त्वा 'ॐ मन्त्रादिवद्वाऽविरोधः ॐ' (तत्रैव ३,३,५८) इति गुणसूत्रे यथाऽधमदेवतापरमन्त्राः तदुत्तमदेवतापरत्वेन ज्ञेयाः, तथाऽधमदेवतागुणाः तदुत्तमदेवतासु ज्ञेया ध्येयाश्च, उत्तमदेवतागुणा अधमदेवतासु न ध्येया न ज्ञेयाश्च, यथा उत्तमदेवतापरत्वेन प्रतीता मन्त्रा अधमदेवतापरत्वेन न ज्ञेयाः तथा इति च उक्तम्॥

न च अनेकार्थत्वे वाक्यभेदः। 'ॐ समाकर्षात् ॐ' (तत्रैव १,४,१६) इति नयसिद्धेन परममुख्य मुख्यवृत्तिभेदेन विष्ण्वर्थत्व तदन्यार्थत्वयोः अभ्युपगमात्। तुल्यवृत्त्या अनेकार्थत्वे अक्षादिशब्दवत् अनेकार्थत्वापत्त्या वाक्यभेदादि दोषः स्यात्। तदुक्तं अनुव्याख्याने (१,४,११) -

'तस्मात्परममुख्यत्वं विष्णौ
अन्यत्र मुख्यता॥'

इति॥

अत एव न सूक्तस्य व्यवस्थानुपपत्तिदोषः। अग्न्यादिदेवतापरत्वस्यापि सत्त्वेन अग्न्यादिसूक्तव्यवस्थोपपत्तेः॥

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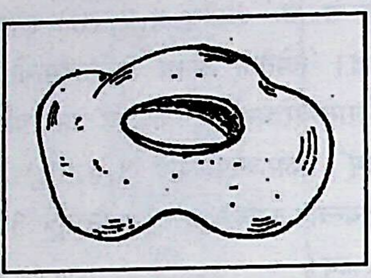

न चैवं उभयत्र तात्पर्ये तात्पर्यभेदात् तन्निबन्धनवाक्यभेदः शंक्यः। महातात्पर्यार्थस्य एकत्वात्।

'सर्वेत्कर्षे देवदेवस्य विष्णो-
महातात्पर्यं नैव चान्यत्र सत्यम्।
अवान्तरं तत्परत्वं तदन्यत्
सर्वागमानां पुरुषार्थस्ततोऽतः॥'

- इति पैङ्गिश्रुतौ,

'सर्वज्ञं सर्वकर्तारं नारायणमनामयम्।
सर्वोत्तमं ज्ञापयन्ति महातात्पर्यमत्र हि॥'
सर्वेषामपि वेदानामितिहासपुराणयोः।
प्रमाणानां च तदर्थं चान्यदुच्यते॥'

इत्यादि नारदीयपुराणादौ च महातात्पर्य-अवान्तरतात्पर्य भेदेन अनेकार्थकत्वोक्तेः। अग्न्यादिसूक्तैः भगवदुपासकानां अग्न्याद्यधिष्ठानेषु एव भगवतोऽनुस्मर्तव्यत्वाभिव्यज्यमानत्वरूपनिमित्तत्रयेण 'इदमग्निसूक्तम्', 'इदं वायुसूक्तम्' इत्यादि व्यवस्थायाः वैश्वानर नयान्ते (वेदान्तसूत्रे १,२,२४) सूत्रकारेणैव समर्थनाच्च॥

न चैवं सौर-सावित्रादिसूक्तभेदायोगः, हरिसूक्तविष्णुसूक्तादिभेदायोगश्च। तत्र भगवदभिव्यक्त्यादिकं प्रत्यधिष्ठानभेदस्याप्यभावात् हरिसूक्तादौ अधिष्ठानस्यैव अभावात् इति शंक्यम्। एवं तर्हि

'पृथग्रूपाणि विष्णोस्तु देवतान्तरगाणि च।
अग्न्यादिसूक्तवाच्यानि नाम्ना सूक्तभिदा भवेत्॥

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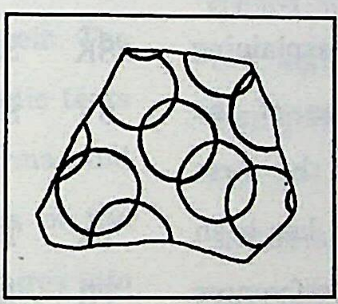
इति ऋग्भाष्योक्तदिशा अग्र्यादिमानभेदात् अग्र्यादिसूक्तव्यवस्थास्तु। यापि इदमग्निसूक्तमेव न तु विष्णुसूक्तं इत्यदि अध्यापकप्रसिद्धिः, सापि हि सूक्तव्यवस्थापकविष्ण्वादिनाम्नां व्यवस्थितत्वेन अग्र्यादिसूक्तेषु अभावात् 'इदं हि हरिसूक्तं न तु विष्णुसूक्तं' इति प्रसिद्धवदज्ञानमूलेति 'ॐ ज्योतिश्चरणाभिधानात् ॐ' (वेदान्तसूत्रे १,१,२४) इत्यत्र चन्द्रिकोक्तदिशा युक्ता।

यद्यपि अग्र्यादिसूक्तानां विष्ण्वर्थकत्वेऽभिमते सति 'नारायणो वा इदमग्र आसीत्' इत्यादिवदिव 'अग्निमीळे पुरोहितं', 'विष्णवायाहि दर्शत' इत्यादि रूपेण प्रसिद्धविष्ण्वादिशब्दप्रयोगः स्यादिति चोद्यम्। तदपि अग्र्यादिदेवता परत्वस्यापि सत्त्वाद् अग्र्यत्वादिशब्दप्रवृत्तिनिमित्त अग्र्यत्वादिगुणविशिष्टत्वेन उपासनार्थं अग्र्यादिशब्दप्रयोगः इति च्छन्दोनये (१,१,२५) सूत्रकृतैव 'तथा चेतोर्पणनिगदात्' (१,१,२५) इति समाधानाद्वा निरस्तं ध्येयम्॥

न चात्रोपासनाया अश्रवणमाशंक्यम्। 'ईळे' इत्युक्तस्तुतेर्गुणानुसंधानपूर्वकत्वात्। 'ॐ आध्यानाय प्रयोजनाभावात् ॐ' (वेदान्तसूत्रे ३,३,१५) इति न्यायाच्च। तत्र हि सर्वत्र गुणोक्तेः प्रयोजनान्तराभावेन आध्यानार्थत्वज्ञानार्थत्वयोः उक्तेरिति संक्षेपः॥

॥इति श्रीमन्मन्त्रार्थमञ्जर्यां उपोद्घातः समाप्तः ॥श्रीः॥



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## APPENDIX

The excerpt that follows is from *Vedaprakāśa* by Satya-Jñānānanda tīrtha who lived around 1660 A.D) This is a digest of the Mīmāmsā-śāsrtra, and collects traditional information regarding the authenticity of the Vedic corpus. It also provides an account of the *Pūrva-Mīmāmsā-sūtras,* explaining the sacrificial orientation of the Vedic corpus. This is the first chapter of this book, and has been edited here. The major references in the text have been identified, and given in their places. The abbreviations are indicated below :

| | |
|---|---|
| ASS | Āpastamba-śrauta-sūtra |
| Bru | Bṛhadāraṇyaka-upanishad |
| CHU | Chhāndogya-upanishad |
| KS | Kāṭhaka-samhitā |
| MSS | Mīmāmsā-sangraha (Śaṁkara-bhaṭṭa) |
| MS | Maitrāyaṇīya-samhitā |
| Mus | Manu-smṛti |
| N | Nirukta (Yāska) |
| PMS | Pūrva-mīmāmsā-sūtra |
| SB | Śābara-bhāshya on PMS |
| SD | Śāstra-dīpikā (Pārthasārathi-miśra) |
| SK | Sāmkhya-Kārikā |
| SV | Śloka-vārtika (Kumārila-bhaṭṭa) |
| TA | Taittirīya-āraṇyaka |
| TB | Tāṇḍya-brāhmaṇa |
| TS | Taittirīya-samhitā |
| TV | Tantra-vārtika (Kumārila-bhaṭṭa) |
| YS | Yājñavalkya -smṛti |

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धर्म

## VEDA-PRAKĀŚA

The author starts with a discussion of the injunction that one must study without fail the Veda. The study must be done with the help of the Vedāṅgas, with a view to understand clearly and fully the import of the Veda so as to facilitate the proper performance of the rituals indicated therein. The rituals enjoined in the Vedic texts are collectively called dharma, and mīmāmsā as an exegesis of the Vedic corpus naturally inquires into the nature of dharma, which is the import of the Vedic corpus (vedārtha). Jaimini therefore begins his *Pūrva-mīmāmsā-sūtra* with the aphorism ; 'athāto dharma-jijnāsā'. The author sets about to explain this sūtra; 'atha' is in the sense of "then" ; 'atah' refers to the reason: and 'dharma-jijñāsā' is desire to know for the sake of dharma.

इह खलु 'स्वाध्यायोऽध्येतव्य' इति नित्याध्ययनविधिना विधि–वदधीतस्सा ङ्गस्वाध्यायं निष्पापंद्विजातिमापाततो ऽधिगतवेदार्थं निस्सान्दिग्धतयावेदबोधित धर्मानुष्ठानार्थं तं जिज्ञासुमुपलभमानो भगवान् जैमिनिराचार्यः सर्वशास्त्रोपोद्घातर रूपं बह्वर्थमतिगम्भीरं इदं सूत्रमादौ स्फुटमुच्चारयामास–'अथातोधर्मजिज्ञासे' ति॥

अत्राथशब्द आनन्तर्यार्थः ।

अतःशब्दो हेत्वर्थः ।

ज्ञातुमिच्छा जिज्ञासा, धर्माय जिज्ञासा धर्मजिज्ञासा ।

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## चोदना

अत्र धर्मानुष्ठानपर्यवसायि धर्मज्ञानं विवक्षितम् ।

न हि केवलं धर्मज्ञानमात्रंपुरुषा र्थपर्यव सायि भवितुमर्हति,

येन तावतैव कृतार्थःस्यात्, किन्तु धर्मानु ष्ठानद्वारा ।

तथेच्छाशब्देन विचारो विवक्षितः, शास्त्रस्य विचारात्मकत्वात् ।

धर्मशब्देन कृत्स्नो वेदार्थो विवक्षितः निषेधवाक्यार्थाधर्मस्यापि प्रतिपिपादयि षितत्वाद्धानाय ॥

तथा चा ऽ यं सूत्रार्थः सपन्नः :-

वेदाध्ययनानन्तरं वेदाध्ययनस्य तदर्थ ज्ञानाङ्गत्वात्, ज्ञानस्य च धर्मानुष्ठानहेतु त्वात् तस्य च साक्षात्पुरुषार्थहेतुत्वात् तदर्थिभि र्धर्माधर्मज्ञानाय वेदार्थविचारः कर्तव्य इति ।

सा च धर्मजिज्ञासा चतुर्विधा धर्मस्वरूपप्र माणसाधनफलै : ।

**This inquiry into dharma assumes four dimensions:**

1) The nature of dharma ;
2) The authority for it ;
3) The means to attain it ; and
4) The fruits of dharma

There occurs a natural doubt why at all should one inquire to know all these, when all that one would profit by knowing is the total import of the Veda. The reply is that this is necesary as a preliminary. Inquiry or examination is the sprit that is ingrained in the Vedic corpus.

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धर्मस्वरूपप्रमाणसाधनफलैः ।

ननु अध्ययनविधिना वेदवाक्यार्थविचारः मात्राक्षेपाद्धर्मस्वरूपप्र–माणजिज्ञासयोः कः प्रसङ्गः? उच्यते – उपोद्घातत्वात्प्रसङ्गः।

यदि हि वेदवाक्यार्थो धर्मः प्रयोजनवान् स्यात्, वेदस्य तत्र प्रमाणम्, तदाऽसौ विचारः कर्तव्यो भवति ।

इतरथा काकदन्तपरीक्षावत्स्यात् ।

तस्मादध्ययनविधिरेव प्रमाणादिविचारमप्याक्षिपति अथातो वेदार्थमध्ययनं विदधत् ।

एतेन शास्त्रस्य वेदार्थविचारपरत्वात् अथातो वेदार्थजिज्ञासेति सूत्रं युक्तं तद्विचारेण धर्मोऽपि विचारितः स्यादिति शङ्का

परास्ता ॥

धर्मस्यैव साक्षात्पुरुषार्थहेतुत्वेन मुख्यवेदार्थत्वात् ।

यद्यपि धर्मार्थकाममोक्षख्याश्चत्वारः पुरुषार्थाः सेव्यत्वेन प्रसिद्धाः, तथापि काममोक्षयोरेव मरव्यं पुरुषार्थत्वम्, सार्वजनीनोत्कटेच्छाविषयत्वात्, इतरयोस्तु तद्धेतुत्वाद्गौणम्, तत्रापि मोक्षस्यैव उत्कृष्टता, नित्यत्वात् प्रेक्षावदिष्टत्वाच्च ।

एवं गौणयोरपि धर्मस्यैवोत्कृष्टतासाक्षान्मोक्षहेतुत्वात्,

अर्थस्य तु धर्मद्वारेति विवेकः ।

तथा चानेन सूत्रेण प्रारीप्सितस्य शास्त्रस्य श्रोतृप्रवृत्त्य ज्ञानुबन्ध चतुष्टयमप्रागप्यर्थात्सूत्रितं भवति ।

तत्राऽथातश्शब्दाभ्यामधिकारी सूचितः ।

धर्मजिज्ञासापदेन विषयप्रयोजने, तत्प्रतिपादकत्वाच्छास्त्रस्य प्रतिपाद्यप्रतिपादकसम्बन्धश्च सूचित इति बोध्यम् ।

Is this inquiry to be carried on immediately after the study of the Vedas is completed', even when he dwells with his master', or after he returns home ? The former is commended, for the inquiry is a part of Vedic stady.

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अत्रेदं चिन्त्यते – किमध्ययनानन्तरं धर्मजिज्ञासया गुरुगृहा ऽ वस्थातव्यम् ? उत गुरूगृहात्समावर्तितव्यमिति ? किञ्चातः? यदि स्वाध्यायनविधिनाधर्मंमात्रमध्ययनं स्वर्गाय विधीयतेततस्तन्मात्रेणैव शास्त्रर्थस्य ''अधीत्य स्नया''दिति स्मृतिबलेन समावर्तितव्यम् । अथत्वक्षरादिग्रहणपरम्परोपजायमानवाक्या र्थज्ञानार्थमध्ययनं विधीयते ततस्तस्य विचारमन्तरेणासम्भवाद ध्ययनविधिनैवार्थाद्विचारोऽपि विहित इति गुरुगृह एवावस्थाय
धर्मो विचारयितव्यः ।

2) Jaimini considers the definition of dharma in the first adhikaraṇ. a of his work. This is summarized here in the conventional style of raising a doubt and answering it.

तत्र 'चोदनालक्षणोऽर्थो धर्म' इत्यारभ्य 'अन्वाहार्ये च दर्शनादि' इत्येतदन्तं जैमिनिप्रोक्तं सूत्रजातं धर्मविचारशास्त्रम्, तदेतस्य प्रथमाधिकरणस्य विषयः ।

The doubt concerns whether this inquiry is at all indicated, when the study of the Veda is itself sufficient to enable one to perform the rituals.

तत्रैवं संशयः किमिदं शास्त्रंविधिप्रयुक्त्यानारम्भणीयम् ? उतारम्भणीयम् ? इति ।
तत्र नारम्भणीयमिति तावत्प्राप्तम् ।
कुतः ? 'विनापि विधिना दृष्टलाभान्न हि तदर्थता।
कल्प्यस्तु विधिसामर्थ्यात्स्वर्गो विश्वजिदादिवत्' ऽइतिस्वाध्यायसंस्कारद्वारेणाऽध्ययनस्या र्थज्ञानहेतुत्वं विनैव विदिना प्रमाणान्तरेण सिद्धमिति तादर्थ्येविध्यानर्थक्यमिति प्राप्ते

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This doubt is now cleared on the ground that inquiry also is insisted upon by the Veda

अभिधीयते—यथा दर्शपूर्णमासजन्यं परमापूर्वं अवघातनियमज—न्यस्यावावान्तरापूर्वस्य कल्पकम्, तथाशेषक्रतुजन्यमपूर्वजातं क्रतुज्ञानसाधनाध्ययनानियमजन्यस्यापूर्वस्य कल्पकं भविष्यति ।

नियमादृष्टानङ्गीकारेच श्रूयमाणो विधिरनर्थकः स्यात् ।

न च विश्वदजिन्न्यायेन (PMS, 4,3,7) स्वर्गर्यत्वं युक्तम्, दृष्टस्य कल्पयितुमशक्यत्वात् । (SD) अत एवोक्तम्—'लभ्यमाने फले दृष्टे नादृष्टपरिकल्पना ।

विधेस्तु नियमार्थत्वान्नाऽनर्थक्यं भविष्यती' ति ।

अतो विचारो वैधः ।

तस्माद्विधिवशादेव विचारशास्त्रमारम्भणीयमिति स्थितम् ।

अत्र श्रीशाबरं भाष्यम् — "वेदमधीत्य न त्वरितेन स्नातव्यम्'।

अनन्तरं धर्मो जिज्ञासितव्य इत्यथशब्दार्थः ।

अतःशब्दे । वृत्तस्याऽपदेशाको हेत्वर्थः ।

यथा क्षेमसुभिक्षोऽयं देशोऽतोहमस्मिन् देशे वत्सामीति ।

एवमधीतो वेदो धर्मजिज्ञासाया हेतुर्ज्ञातः, अनन्तरं धर्मोजिज्ञासितव्यइत्यत शब्दस्य सामर्थ्यम् ।

धर्माय हि वेदवाक्यानि विचारयितुमनधीतवेदो न शक्नुयात्, अत एतस्मात्कारणादनन्तरं धर्म जिज्ञासितुमिच्छेदित्यतः शब्दस्यार्थः ।

धर्माय जिज्ञासा धर्मजिज्ञासा ।

सा हि तस्य ज्ञातुमिच्छा, स कथं जिज्ञासितव्यः ? को धर्मः ? कान्यस्य साधनानि? कानि साधनाभासानि ?

किं परश्चेति ।

तत्र को धर्मः, कथं लक्षणक इत्येकेनैव सूत्रेणव्याख्यातम्—'चोदनालक्षणोऽर्थो धर्म' इति।

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कान्यस्य साधनानि, कानिसाधनाभासा नीति शेषलक्षणेन व्याख्यातम् ।
क्व पुरुषपरःस्तवं क्व वा पुरुषो गुणभूत इति चैतासां
प्रतिज्ञानां पिण्डस्यैतत्सूत्रम् 'अथातोधर्मजिज्ञासे'ति'' ।

The inquiry is carried on in this order: The Subject matter in the first chapter, the nature thereof in the second, the fruits thereof in the sixth, and the means thereof in the other chapters.

तत्सिद्धं वेदाध्ययनानन्तरंसमावर्तनात्प्राक् धर्मस्य प्रमाणस्वरूपफलसाधनैः क्रमेण प्रथमद्वितीयषष्ठतदितरविषयैर्जिज्ञासा कर्तव्येति ।

The inquiry is justified on the ground that while dharma is not entirely unknown to the student, for he gets a preview of it during the course of his study. It is not known in its entirety and therefore an inquiry must be conducted.

अथ धर्मः प्रसिद्धो वा स्यादप्रसिद्धो वा ?
आद्ये न जिज्ञास्यः, द्वितीये नतराम् ।
तदेतदनर्थकं धर्मजिज्ञासाप्रकरणमिति ।
–अत्रोच्यते–विधिवदधीतसाङ्गस्वाध्यायस्यापाततो ऽर्थज्ञानसम्भवऽपि निर्णयस्य विचाराधीनत्वात् आपातप्रसिध्या धर्मस्य विषयत्वसंभवात् नानर्थकमिति ।
प्रथमं तावत्को धर्मः, कि लक्षणक इति धर्मस्वरूपप्रमाणप्रतिपा
दनपरमिदं सूत्रम् 'चोदनालक्षणोऽ र्थो धर्म' इति ।

मीमांसा

The very definition of chodanā (prompting) is its only authority.

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तदिह धर्मं विषयीकृत्य चिन्त्यते–किमस्य न किश्चत्प्रमाणमस्ति? किं वा प्रत्य क्षादिकमेव प्रमाणम् ? उत चोदनैव ? अथ वा. विकल्पः ? अथ वा समुच्चयः इति ।

तत्र शब्दस्य प्रमाणन्तरप्राप्तप्रायकत्वेन स्वयंमप्रमाणत्वात् प्रत्यक्षादीनांचासाम र्थ्यादप्रमाणको धर्म इत्येकः पक्षः ।

प्रत्यक्षादिगम्य एवेत्येकः पक्षः ।

योगिनां प्रत्यक्षगम्यः, अर्वाचीनानां तु चोदनागम्य इत्यपरः ।

जगद्वैचित्र्यार्थापत्या किमप्यदृष्टमस्तीति सामान्येन प्रसिद्धो धर्म–श्चोदनया ऽग्निहोत्रादिविशेषरूपेण गम्यते, तस्मात्स मुच्चय इति पक्षान्तरम् ।

The definition is now explained :

चोदनैव प्रमाणं सा च प्रमाणमेवेति ना ऽ प्रमाणकत्वमितिसिद्धान्तः ।

तदिह चोदनैव प्रमणमेवेत्यवधारणद्वयं प्रतिज्ञायते ।

तथा च यो धर्मः स चोदनालक्षणः, चोदनैव तस्य लक्षणं प्रमाणम्, चोदना च तस्य लक्षणमेवेति श्रुत्या प्रमाणविधौ अर्थाच्चोद नागम्य एवाऽग्निहोत्रादिर्धर्मो नातल्लक्षण श्चैत्यवन्दनादिरिति स्वरूपमपि सिध्यति ।

तथा ययश्चोदनालक्षणः स धर्म इति स्वरूपविधौ अर्थात्प्रमाणसिद्धिर्वेदितव्या ।

कश्चिदेवं प्रलपति –

The reference is to Prabhākara's views.

कार्यरूपो वेदार्थो न सिद्धस्वरूप इत्यनेन सूत्रेणोच्यते ।

चोदनालक्षणशब्देन कार्यमुच्यते धर्मशब्देन वेदार्थ इति ।

अथ मन्दबुध्यनुग्रहार्थं सूत्रपदानि स्फुटं व्याख्यास्यामः ।

'चोदनालक्षणोऽर्थो धर्म' इति लक्षणसूत्रम् ।

तत्र चोदना नाम विधिघटितं वाक्यम्, 'चोदनेति क्रियायाः प्रवर्तकं वचनमाहुरि'ति शाबरात्, 'चोदना चोपदेश श्च विधिश्चैकार्थवाचिन' इति भाट्टाश्च (SV,5,11) ।

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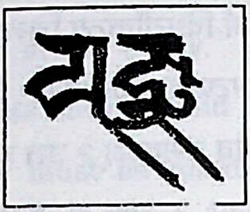
लक्ष्यते प्रमीयतेऽनेनेति लक्षणं प्रमाणम् । अर्थ्यत इत्यर्थः प्रयोजनवानिति यावत् । चोदनैव लक्षणं प्रमणं यस्मिन् तादृशोऽर्थो धर्मः ।

धारणात् स्वानुष्ठातुरभीष्टसंयोजनेन प्रतिष्ठापनाद्धर्मः । अभीष्टं नाम सुखं दुःखनिवृत्तिर्वा ।

तदर्थमेव सर्वेषां प्राणिनां प्रवृत्तिदर्शनात् । तच्चात्र स्वर्गपदवाच्यम् –(यत्सुखम्, न दुःखमिश्रं न भवति, न च ग्रस्तम्– शत्रुकृतापहारादिशङ्कारहितम्, अनन्तरम्– अविच्छिन्नं सन्ततंवर्षादियावत्कालभोग्यम्, अभिलाषोप नीतम्–प्रयत्नानपेक्षाभि लाषमात्रोप नीतविषयम् ।

तत्सुखं स्वःपदास्पदम्–स्वर्गपदवाच्यं भवतीत्यर्थः ।

अत्र विशेषणचतुष्टयेनसांसारिकसुखवैल क्षण्यं प्रदर्शितमिति बोध्यम् ।



The nature of svarga is happiness which is not in any way mixed with misery in the present, nor is it seized by unhappiness later; and it is obtained only by ones wish and not by effort. This is the kind of happiness that is desired by all living beings.

न च लक्षणं नामलक्ष्यपरिच्छेदकस्तद्गता साधारणो धर्मः कश्चिल्लोकप्रसिद्ध आकारः ।

तेन लक्ष्ये वस्तुनि सम्भावनाज्ञाने जाते तन्निर्णेतुमुद्युक्तः प्रमाणेन तदवगच्छतीति सुप्रसिद्धम् ।

तद्यथा–कश्चिद्गां जिज्ञासुः सास्नादिमती गौरित्याप्ताद्गुपश्रुत्य चतुष्पाज्जीवेषुतल्ल क्षणलक्षितां व्यक्तिमन्विष्येऽयं गौरिति चक्षुषाऽवगच्छति ।

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न हि कश्चिद्धर्मे आकारोऽस्ति, अलौकिकत्वाद्रूपादिही–नत्वाच्चेति कथं जिज्ञास्य इति वाच्यम् ।

मा भूच्चक्षुरादिगम्य आकारः, चोदनागम्यः स्वर्गफल साधनत्वदिल क्षणस्तु वेदप्रसिद्धोऽस्त्येवेति उक्तदोषानवसरात् ।

अर्थो धर्म इत्युक्ते ब्रह्मणि चैत्यवन्दनादौ घटादौ चातिव्याप्तिः, तद्यवच्छेदायचोदनागम्य इत्युक्तम् ।

तावत्येवोक्ते चोदनागम्येपि फलताऽनर्थरूप श्येनाद्याभिचारक– र्मणि अतिव्याप्तिः, तत्पारिहारार्थं अर्थ इत्युक्तम् ।

तथा चाऽर्थत्वे सति चोदनागम्यत्वमिति लक्षणं भवतीति यथाश्रुतग्राहिणः ।

अन्ये तु चोदनाशब्देन प्रवर्तकं निवर्तकं च वाक्यमुच्यते ।

ततश्च निषेधवाक्यैः 'न हिंस्यात्सर्वा भूतानी' त्यादिभिरनर्थत्वेन लक्ष्यमाणानां हिंसादीनामपि धर्मत्वं स्यात् । तद् व्यावृत्त्यर्थमर्थकम् ।

भाष्ये श्येनादिग्रहणां तु तत्साध्यहिंसापरमिति ।

युक्तं चैतत् – श्येनस्य विहितत्वेन तत्र धर्मस्यैवोचितत्वात् ।

न च 'न हिंस्यादि'ति श्येने प्रवर्तते, तस्य हिंसाविषयत्वात् ।

श्येनस्य चाऽहिंसात्वात् ।

अत एव 'यो हिंसितुमिच्छेत्तस्यायमभ्युपाय' इति भाष्यं (SB) श्येनफलस्यैव हिंसात्वपरं सङ्गच्छते ।

न च तस्य धर्मत्वे शिष्टानां तत्रप्रवृत्त्यापत्तिः, तेषां तत्फलेच्छाभावात् ।

श्येनानुष्ठायिषु अधार्मिकत्वव्यवहारस्य फलमादायैवोपपत्तेश्च ।

अत्रेदं बोध्यम् श्रेयस्साधनत्वेन वेदबोधितत्वं धर्मत्वम् ।

अनिष्टसाधनत्वेन वेदबोधितत्वमधर्मत्वम् ।

अस्ति चेदं यागादौ हिंसादौ च ।

प्रवर्तनाविषयभावनाविषये इष्टसाधनत्वस्य, निवर्त नाविषय भावविषयेऽनिष्टसाधनत्वस्य सत्वात् प्रवर्तनानिवर्तनान्यथानुपपत्त्या तत्कल्पनात् ।

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अत एव च नाऽपूर्वे धर्माधर्मशब्दवाच्यत्व मस्माकं मते, तस्य शक्तिरूपत्वेनेष्टानि ष्टसाधनत्वा भावात् ।

यस्य हि शक्तिस्तत्साधनम्, न तु सैवं तत् ।

अत एव यो यागमनुतिष्ठति तं धार्मिक माचक्षते ।

अदृष्टे तच्छब्दप्रयोगस्तु शक्तिशक्तिमतोर–भेदाल्लक्षणया बोध्यः ।

न च विनिगमनाविरहः, 'धर्मं चरे' त्यदिवैदिकप्रयोगस्यैव विनिगमकत्वात् । पूर्वसूत्रे धर्मविचारस्याऽपि प्रतिज्ञातत्वेनतल्लक्षणावश्यकत्वादकारप्रश्लेषेणाऽधर्मलक्षणमपिसूत्रेण क्रियत इति ।

अत्र च यद्यपि 'अग्नीषोमीयं पशुमालभेते' त्यादिविशेषविधिगोच–रत्वात्क्रत्वङ्गहिंसाया 'न हिंस्यात्सर्वा भूतानी' ति सामान्यनिषेधस्य तदितरपरत्वमिति सर्वाचार्यसम्मतम्, तथाप्यस्ति कश्चन विशेषः ।

तथा हि – 'चोदनालक्षणोऽर्थो धर्म' इत्यत्रार्थपदव्यावृत्त्यर्थत्वेना धर्मत्वं श्येनादेः प्राभाकरमते ।

भाट्टमते तु श्येनफलस्यैवा भिचारस्यानर्थहेतुत्त्वाद धर्मत्वम्, श्येनस्य तु विहितस्य समीहितसाधनत्वादधर्मत्वमेव । अर्थपदव्यावर्त्यत्वं तु कलञ्जभक्षणादेर्निषिद्धस्यैवेति ।

तार्किकाणां तु मते कृतिसाध्यत्वम र्थहेतुत्वमनर्थाहेतुत्वं चेति त्रयं विध्यर्थः । तत्र क्रत्वर्थहिंसायां साक्षान्निषेधाभावात्प्राया–श्चित्तानुपदेशा च्चाकृतिसाध्यत्वार्थहेतुत्वमनर्थाहेतुत्वं चेति त्रयं विध्यर्थः ।

तत्र क्रत्वर्थहिंसायां साक्षान्निषेधाभावात्प्रायश्चित्तानुपदेशाच्च कृतिसाध्यत्वार्थहेतुत्ववदनर्थाहेतुत्वमपि विधिना बोध्यत इति न तस्या अनर्थहेतुत्वम्, श्येनादेस्त्वभिचारस्य साक्षादेवनिषेधात्प्रायश्चित्तोपदेशाच्चाऽ नर्थहेतुत्वमिति ।

औपनिषदैस्तु भाट्टमेव दर्शनंव्यवहारेप्रयोणाऽवलम्बि तमिति दिक् ।

तत्सिद्धं चोदनालक्षणोऽर्थो धर्म इति ।

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# मन्त्रब्राग

The Vedic corpus with reference to dharma is five-flold: injunctions (vidhi), prohibitions (nishedha), explanations (arthavāda), chants (mantra) and names (nāmadheya):

वेदः पञ्चविधो ज्ञेयो विधिमुख्योऽनपेक्षकः । फलवान् बोधको नित्यो ऽपूर्वार्थस्यैव निर्मलः ॥

वेदयति प्रकाशायति सर्वक्रियाकारकफलात्मकमिति वेदः मन्त्रब्रा ह्मणात्मको नारायणाख्यस्य परमात्मन आद्याशक्तिः। अत एव स्वतन्त्रो निर्दोषत्वादिगुण सम्पन्नश्च ।

स च पुनर्विधिनिषेधार्थवादमन्त्रनामधेयात्मकः पञ्चप्रकारः ॥

## Injunctions

तत्र विधिरनधिगतप्रयोजनवदर्थविधाने नार्थवान् । यथा–अग्नि–होत्रं जुहुयात्स्वर्ग काम' इति अप्राप्तप्रयोजनवद्धोमं विधत्ते– अग्निहोत्रहोमेन स्वर्गं भावयेदिति ।

यत्र तु कर्म प्रकारान्तरेण प्राप्तं तदुद्देशेन गुणमात्रं विधत्ते ।

यथा–'दध्ना जुहुयादि'त्यत्र होमस्य 'अग्निहोत्रं जुहुयादि' त्यनेन प्राप्तत्वाद्धेमोद्देशेन दधिमात्रविधानम्–दध्ना होमं भावयेदिति ।

यत्रतूभयमप्राप्तं तत्र विशिष्टं विधत्ते, तदुक्तम्– 'न चेदन्येन शिष्टा' इति ।

शिष्टा उपदिष्टा इत्यर्थः ।

यथा–'सोमेन यजेते' त्यत्र सोमयागयोरप्राप्तत्वात्सोम विशिष्ट यागविधानम् – सोमवता यागेनेष्टं भावयेदिति ।

विधिरेव मुख्यः प्रधानं यस्य स विधिमुख्यः। तत्सिद्धम्–अप्राप्तंप्रयोजनवन्तमर्थविधिरिति ।

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(2) Prohibitions :

अनर्थहेतुकर्मणस्सकाशात्पुरुषस्यनिवृत्तिकरत्वेन निषेधानामपि पुरूषार्थानुवन्धित्वम् ।

तथा हि यथा विधयः प्रवर्तनामभिदधतः स्वप्रवर्तकत्वनिर्वाहार्थं विधेयस्य यागादे : श्रेयस्साधनत्वमाक्षिपन्तः पुरुषं तत्र प्रवर्तयन्ति, एवं 'न कलञ्जं भक्षयेत्' 'ब्राह्मणो न हन्तव्यः' 'न सुरां पिबेत्' इत्यादयो निषेधा अपि निवर्तनामभिदधतः स्वनिवर्तकत्वनिर्वा हार्थं निषिद्धस्य कलञ्जभक्षणादेरनर्थहेतुत्वमाक्षिपन्तः पुरूषं ततो निवर्तयन्तीति स्थितम् ।

(3) Explanations

तथा विध्यादीनामध्ययनविध्युपात्तानां नाऽनर्थक्यम्, एवमर्थवादानामपि तदुपात्तत्वेनार्थक्यानुपपत्तेः, स्वार्थप्रतिपादने च प्रयोजनाभावात्,लक्षणया प्रयोजनवदर्थपर्यवसानं वक्तव्यम् ।

ते चार्थवादा द्विविधा विधिशेषा निषेधशेषाश्च।

तत्र 'वायव्यं श्वेतमालभेते' त्यादि विधिशेषाणां (TS 2,1,1)

'वायुर्वै क्षेपिष्ठा । देवते' त्यादीनामर्थवादानां विधेयार्थस्तावकतयाऽ ऽर्थवत्त्वम् 'बर्हिषि रजतं न देय' मित्यादिनिषेधशेषाणां (TS 1, 5, 1) 'सो रोदी' दित्यादीनामर्थवादानां तु निषेध्यनिन्दकतयेति अतश्च लक्षणया प्राशस्त्यमर्थवादैर्बोध्यते ।

तच्च प्राशास्त्यज्ञानंशब्दभावनायामितिकर्तव्यतात्त्वेन सम्बध्यते ॥

## वेदप्रामाण्य

4. Chants for ritual Purposes

एवं मन्त्राणामपिप्रयोगसमवेतार्थस्मारकतयाऽर्थवत्वम्,न तु तदुच्चारणमदृष्टार्थम्, दृष्टे सम्भवत्यदृष्टस्यान्याय्यत्वात् ।

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न च दृष्टस्य प्रकारान्तरेणाऽपि सम्भवात् मन्त्राम्नायमनर्थकम्, मन्त्रैरेव स्मर्तव्य मिति नियमविध्याश्रयणात् । अतो युक्तं 'इषे त्वोर्जे त्वा' 'उरू प्रथस्वे' त्यादि मन्त्राणां प्रयोगसमवेताऽर्थस्मारकतया ऽऽर्थवत्त्वम् ।

तत्र ये मन्त्रा यत्र पठितास्तेषां तत्र यद्यर्थप्र कशनं प्रयोजनं सम्भवति तदा तत्रैव विनियोगः । येषां तु न सम्भवति तेषां यत्र सम्भवति तत्रोत्कर्षः ।

यथा पूषानुमन्त्रणमन्त्राणामित्युक्तम् ।

येषां क्वापि न सम्भवति तदुच्चारणस्य त्वगत्या ऽदृष्टार्थत्वम्, सर्वथापि तु तेषां नाऽनर्थक्यमिति ॥

5. Names

नामधेयानां विधेयार्थपरिच्छेदकतया ऽर्थवत्त्वम् ।

तथा हि – 'उद्भिदा यजेत पशुकाम' इत्यत्र हि उद्भिच्छब्दो यागनामधेयम् । तेन च विधेयार्थपरिच्छेदः क्रियते ।

अनेन हि वाक्येनाऽप्राप्तत्वात्फलोद्देशेन यागो विधीयते ।

यागसामान्यस्य चाऽविधेयत्वाद्यागविशेषो विधीयते ।

तत्र को ऽसौ विशेषः इत्यपेक्षायाम् उद्भिच्छब्दादुद्भिद्रूपो याग इति ज्ञायते, उद्भिदा यागेनेति सामानाधिकरण्येन नामधेयान्वयात् ।

तस्य च यजिना सामानाधिकरण्यं न नीलोत्पलादिशब्दवत् ।

तत्र हि उत्पलशब्दस्यार्थादुत्पलादन्यो नीलशब्दस्यवाच्याऽऽर्थो ऽस्ति नीलगुणः ।

लक्षणया तु नीलशब्दस्य द्रव्यपरत्वेन सामानाधिकरण्यम् ।

उद्भिच्छब्दस्य तु यज्यवगतयागविशेषाद्न्यो वाच्याऽ र्थोऽस्ति, विशेषवाचित्वात्तस्य ।

अतश्चावार्थान्तरवाचित्वाभावेन न नामधेयस्य नीलशब्दवत्सामानाधिकरण्यम् ।

किं तर्हि 'वैश्वदेव्याऽमिक्षे' त्यत्रामिक्षा शब्दवत् ।

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वैश्वदेवीशब्दस्य हि देवतातद्धितान्त त्वात्तद्धितस्य च 'सास्य देवते' ति सर्वनागार्थे स्मरणात्सर्वनाम्नां चोपस्थित विशेषवाचित्वेन विशेषपरत्वम्।

तत्र कोऽसौ वैश्वदेवीशब्दोपात्तो विशेषः? इत्यपेक्षायां आमिक्षापदसान्निध्यादामि क्षारूपो विशेष इत्यवगम्यते। तथाहुः (T V, 2,2,9)-

'आमिक्षां देवतायुक्तां वदत्येवैष तद्धितः। आमिक्षापदसान्निध्यात्तस्यैव विषयार्पण' मिति।

तथा – (T V 2,2,9)

'श्रुत्यैवोपपदस्याऽर्थस्सर्वनाम्ना प्रतीयते। तदर्थस्तद्धितेनैवं त्रयाणामेकवाच्यते' ति॥

तस्माद्यथा वैश्वदेवीशब्दोपात्त विशेषसमर्पक त्वेनाऽमिक्षापदस्य वैश्वदेवा'शब्देन सामानाधिकरण्यम्, एवं सामान्यस्या ऽविधेयत्वात् यज्यवगतयाग विशेषसमर्प कत्वेन नामधेयस्य यजिना सामानधिक रण्यम्।

तत्सिद्धं नामधेयानांविधेयार्थपरि च्छेदक तयाऽर्थवत्वम्।

यथाहुः (TV,1,4,1)-

'तदधीनत्वाद्यागविशेषसिद्धे' रिति।

नामधेयत्वंच निमित्तचतुष्टयात्—मत्वर्थल क्षणा भयात्, वाक्यभेदभयात्, तत्प्रख्य शास्त्रात्, तद्व्यपदेशाच्चेति।

तत्र 'उद्भिदा यजेत पशुकाम' इत्यत्रोद्भिच्छ ब्दस्य यागनामधेयत्वं मत्वर्थलक्षणाभयात्। एवं ज्योतिष्टोमादिशब्दानामपि।

'चित्रया यजेत पशुकाम' इत्यत्र (TB, 19,7,2) (TS 2,4,6) चित्राशब्दानामपि।

'अग्निहोत्रं जुहोती' त्यत्राग्निहोत्रशब्दस्य (Ibid.1,5,9) कर्मनामधेयत्वं तत्प्रख्य शास्त्रात्।

तस्य गुणस्य प्रख्यापकशास्त्रस्यविद्यमान त्वेना ग्निहोत्रशब्दः कर्मनामधेय इति यावत्।

एवमाघारादिशब्दानामपि। 'श्येनेना भिचरन् यजेत' (ASS, 22, 4,13) 'गवाऽभिचर्यमाणो यजेते' त्यत्रश्येनगो शब्दयोः कर्मनामधेयत्वं तद्व्यपदेशात्।

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तेन व्यपदेशः उपमानं तदन्यथानुपपत्त्येति यावत् ।

एवं 'सन्दंशेनाभिचरन् यजेते' त्यत्र सन्दंशशब्दस्यापि ।

तत्सिद्धं निमित्तचतुष्टयान्नामधेयत्वम् ।

उत्पत्तिशिष्टगुणबलीयस्त्वमपि पञ्चमं नामधेयत्वे निमित्तं केचिदाहुः 'वैश्वदेवेन यजेते' त्यत्र वैश्वदेवशब्दस्य कर्मनामधेयत्वंउत्पत्तिशिष्ट गुणबलीयस्त्वात् (MS, 1,10,8) ।

उक्तमत्वर्थलक्षणादिप्रकारचतुष्टयासम्भवात् ।

तदेवं संक्षेपेण निरूपितं मत्वर्थलक्षणादिप्रकारचतुष्टयनिरूपणेन नामधेयानां विधेयार्थपरिच्छेद कतयाऽर्थवत्त्वम् ।

प्रयोजनं तु तेषां सर्वत्र व्यवहार एव ।

न ह्यन्तरेण नामधेयं ऋत्विग्वरणादिषु 'अनेनाहं यक्षय' इत्याख्यानेपायो लघुः कश्चिदस्तीति दिक् ।

## द्वादशमञ्जरी

**How are Vedas authoritative in the matter of dharma ?**

एवं पञ्चविधो वेदः प्रामाण्येनैव संस्थितः ।
चोदनासचिवस्साङ्गस्तेन धर्मोजयत्यलम् ॥

पुराणन्यायमीमांसा । धर्मशास्त्राङ्गमिश्रिताः।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥ (YS,1,3)

श्रुतिस्स्मृतिस्सदाचारः स्वस्य चप्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्ममूलमिति स्थितम् ॥

वेदमेव सदाऽभ्यस्येत्तपस्तप्यन्द्विजोत्तमः ॥ (ibid,1,7)
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥
योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥
(MUS, 2,168)

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यज्ञानां तपसां चैव शुभाना चैव कर्मणाम् ।
वेद एव द्विजातीनां निःश्रेयसकरः परः ॥
(YS, 1,40)

वेदस्वीकरणं पूर्वं विचारो ऽभ्यसनं जपः ।
तद्दानं चैव शिष्येभ्यो वेदाभ्यासो हि पञ्चधा ॥

आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना ।
यस्तर्केणानुसन्धते स धर्मं वेद नेतरः ॥
(TA, 1,1,3)

"तस्मात्स्वाध्यायोऽध्येतव्यः" "ब्राह्मणेन निष्कारणो धर्मःष्षडङ्गो । वेदोऽध्येयो ज्ञेयश्च" "न हिंस्यात्सर्वा भूतानि" "अग्नीषोमीयं पशुमालभेत," "श्येनाजिराभ्यामभिचरन् यजेत" "श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥"

स्वे स्वेऽधिकारे या निष्ठा स गुणः कीर्तितः ।
विपर्ययस्तु दोषःस्यादुभयोरेष निर्णयः ॥

इत्येवमादिवाक्यैश्चच प्रमाणैर्धर्मतत्परैः ।
उत्थापितमिदं शास्त्रं सन्दिग्धस्वर्थविनिर्णये ॥

वेद एव प्रमाणं स्याद्धर्मे यथा तथा ।
तद्विचार इदं शास्त्रं निश्चितं वेदवित्तमैः ॥

शास्त्रं धर्मविचाराख्यंद्वादशाध्यायलक्षितम् ।
पञ्चावयवसंयुक्तसहस्राधिकृतं विदुः ॥

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम् ।
सङ्गतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं मतम्॥

तस्य संग्राहक श्लोकान् पूर्वाचार्यविनिर्मितान् । विविच्य सुखबोधार्थंलिखाम्यनतिविस्तरान् ॥

धर्मो द्वादशलक्षण्यां व्युत्पाद्यस्तत्र लक्षणैः ।
प्रमाणभेदशेषत्वप्रयुक्तिक्रमसंज्ञकाः ॥

अधिकारोऽतिदेशश्च सामान्येन विशेषतः ।
ऊहो बाधश्च सामान्येन विशेषतः ।
ऊहो बाधश्च तन्त्रं च प्रसङ्गश्चोदिताः क्रमात् ॥

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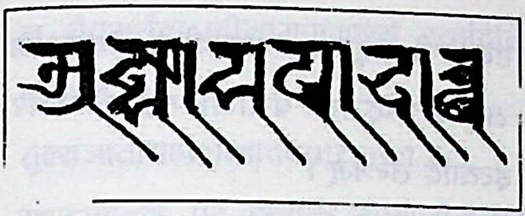

The author now takes up a content analysis of the Pūrva-mīmāmsā sūtras which are in twelve sections (hence called dvādaśa-lakshaṇī)

लक्षणान्यध्यायाः, द्वादशानां लक्षणानां समाहारः द्वादशलक्षणी तादृशस्य द्वादशाध्यायेपेतस्य शास्त्रस्य धर्मो विषयः। प्रमाणादयः प्रसङ्गान्ता द्वादश पदार्थाः क्रमाद्द्वादशानामध्यायानां विषयः।

(1). Consideration of what the adhyāyas deal with :

प्रथमेऽध्याये विध्यर्थवादादिरूपं धर्मस्य प्रमाणं निरूपितम् ।

द्वितीयेऽध्याये यागदानादिकर्मभेदः ।

तथा च समस्तेनाऽध्यायेन धर्मे प्रमाणनिरूपणात् 'कथं लक्षणो धर्म' इत्ययमंशो विचारितः ।

तद्विचारादेव तत्प्रमेयस्यज्योतिष्टोमाष्टकादेर्धर्मत्वावधारणात्

'को धर्म' इत्ययमंशोऽपि विचारितो भवति ।

वेदादिप्रमेयो धर्म इत्यवगतेऽपि न कृत्स्नधर्मस्वरूपमेव भवति, किन्तु लक्षणेन इयन्ति धर्मस्वरूपाणीत्यव धारणात् ।

अतो भेदलक्षणमपि 'को धर्म' इत्यस्मिन्नंशेऽन्तर्गतम् ।

'कान्यस्य साधनानी' ति 'यातः शेषलक्षणमि' त्यदिना तान्यपि ज्ञातुं शक्यन्ते ।

कर्तुरधिकारिण फलं तु षष्टेन, सर्वं च भेदाभेदशेषशेष्यादि प्रमाणबलेन निरूपणीयमिति प्रमाणलक्षणात्पश्चदारम्भ इति वोध्यम् ।

तृतीये प्रयाजादीनां दर्शपूर्णमासाद्यर्थत्वेन तच्छेषत्वम् ।

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चतुर्थे गोदोहनस्यपुरुषार्थत्वप्रयुक्त्यानुष्ठानं न तु क्रत्वर्थत्व प्रयुक्त्येत्येव मादयः ।

पञ्चमे क्रमनियतिविधेयत्वादयः ।

षष्ठे कर्तुरधिकारो नान्धादेरित्यादयः ।

सप्तमे 'समानमितरच्छ्येनेने' त्यादिप्रत्यक्षवचनेनाग्निहोत्रा–दिनाम्नानुमितवचनेन च सामान्यतोऽतिदेशः।

अष्टमे 'सौर्य चरूं निर्वपेदि' त्यत्र निर्वापस्तद्धितेन देवतानिर्देशः, एकदैवतत्वमौषधद्रव्यकत्वमित्यादिलिङ्गेना ग्नेयपुरो. डाशो ऽतिकर्तव्यता नान्यस्येत्येवमादिविशेषतोऽतिदेशः ।

नवमे प्रकृतौ 'अग्नये जुष्टं निर्वपामी'ति पठिते मन्त्रे
विकृतौ सौर्यं चरावग्निपदपरित्यागेन सूर्यपदप्रक्षेपेण 'सूर्याय जुष्टं निर्वपामी' दयःवमाद्यहः ।

दशमे कृष्णलेषु चोदकप्राप्तस्यावघातस्य वितुषीकरणासम्भवेन लोप इत्येवमादिर्बाधः ।

एकादशे बहूनामाग्नेयादीनां प्रधानानां सकृदनुष्ठितेन प्रयाजा द्यङ्गेनोपकार इत्यादि तन्त्रम् ।

द्वादशे प्रधानस्य पशोरुपकारायानुष्ठितेन प्रयाजाद्यङ्गेन पश्वङ्गपुरोऽप्युपकार इत्यादिप्रसङ्गः ।

(2) The Special issues discussed in the pādas of the text.

पादानामसाधारणं विषयं दर्शयति–
विध्यर्थवादस्मृतयो नाम चेति चतुर्विधम् ।
प्रथमाध्यायगैः पादैः चतुर्भिर्मानमीरितम् ॥

प्रथमे पादे विधिरूपं मानमीरितम् ।

द्वितीयेऽर्थवादरूपम् । अर्थवादो मन्त्रस्याप्युपलक्षकः ।

तृतीये समृतिरूपम् ।

स्मृतिराचारमप्युपलक्षयति ।

चतुर्थे उद्भिच्चित्रादिनामरूपम् ।

विधिश्चोदना, सैव भेदादिसर्वविशेषणविशिष्टे धर्मस्वरूपे प्रमा णमेवेत्यवधारणेन तदितरेषां प्रत्यक्षादीनामप्रामाण्यं सूचितम् ।

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न चैवमर्थवादादीनामप्रामाण्यं स्यादिति वाच्यम् ।

तुल्यजातीयापेक्षत्वादवधारणस्य ।

यथा शुक्लः पट इत्युक्ते कृष्णादीनामेव निवृत्तिर्न तु द्रव्यादीनाम्, एवं चोदनैक वाक्यतया चोदनैवेत्यवधारणेन प्रत्यक्षादी नामेव व्यावृत्तिर्न त्वर्थवादादीनाम् ।

चोदनैकवाक्यतया चोदनामूलतया च प्रमाणीभवता तेषां चोदनाविषयेणावधारणेन प्रामाण्यं निरस्तम्, नाऽपि साधितम् ।

अत उपरितनपादत्रयं तत्साधनपरमिति बोध्यम् ।

तथा चाऽहुः (SV -)

इति प्रमाणत्वमिदं च सिद्धमुक्त्वेह धर्मं प्रति चोदनायाः ।

अतः परं च प्रविभज्य वेदं त्रेधा ततो वक्ष्यवेतिं तस्य योऽर्थः ॥

इति ॥

**अथ द्वितीयाध्यायपादार्थसङ्ग्रहारम्भः**

उपोद्घातः कर्मभेदमानं तस्याऽपवादगीः।
प्रयोगभेद इत्येते द्वितीयाध्यायपादगाः ॥

द्वितीयाध्यायस्य प्रथमे पादे आख्यातमेवा पूर्वबोधकम्, अपूर्वसद्भावश्चेत्यादिकः कर्मभेदचिन्तोपयुक्तोपोद्धतो वर्णितः ।

द्वितीये धातुभेदपुनरुक्त्यादिभिः कर्मभेदः ।

तृतीये रथन्तादीना कर्मभेदप्रामाण्या पवादः ।

चतुर्थे नित्यकाम्ययोः प्रयोगभेदः।

**अथ तृतीयाध्यायपादार्थसङ्ग्रहारम्भः**

श्रुतिर्लिङ्गं च वाक्यादिविरोधप्रतिपत्तयः ।
अनारभ्योक्तिबह्वर्थस्वाम्यर्था अष्टपादगाः ।

तृतीयाध्यायस्य प्रथमे पादे शेषत्वबोधकाना श्रुतिलिङ्गादीनां मध्ये श्रुतिर्विचारिता ।

द्वितीये लिङ्गम् ।

तृतीये वाक्यप्रकरणादि ।

चतुर्थे निवीतोपवीतादिष्वर्थवा दत्वविधि त्वादिनिर्णयहेतुः श्रुत्यादेः परस्परविरो धसदसद्भावः ।

पञ्चमे प्रतिपत्तिकर्माणि ।

अवशिष्टस्य केऽप्युपयोगो वाचनिकः प्रतिपत्तिः ।

यथा पुरोडाशभक्षणादि ।

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षष्ठेनारभ्याधीतानि ।

सप्तमे बहुप्रधानोपकारकप्रयाजादीनि ।

अष्टमे याजमानानि ।

**अथ चतुर्थाध्यायपादार्थसङ्ग्रहः**

प्रधानस्य प्रयोक्तृत्वमप्रधानप्रयोक्तृता ॥
फलचिन्ता जघन्याङ्गचिन्तेत्येते चतुर्थगाः ॥

चतुर्थाध्यायस्य प्रथमे पादे प्रधानभूताऽऽमिक्षा दध्यानयनस्य प्रयोजिकेत्यादिप्रधानप्रयोक्तृत्वं विचारितम् ।

द्वितीये त्वप्रधानं वत्सापाकरणं शाखाच्छेदने प्रयोजकमित्याद्यप्रधानप्रयोक्तृत्वं विचारितम् ।

तृतीये जुहूपर्णमयीत्यादेरपापश्लोकश्रवणादिफलभावाभावचिन्ता।

चतुर्थे राजसूयगतजघन्याङ्गामिक्षद्यूतादिचिन्ता ॥

**अथ पञ्चमाध्यायपादार्थसङ्ग्रहः**

श्रुत्यादिः क्रमस्तस्य विशेषो वृध्यवर्धने ।
श्रुत्यादेर्बलिता चेति पञ्चमाध्यायपादगाः ॥

पञ्चमाध्यायस्य प्रथमे पादेश्रुत्यर्थपाठादिभिः क्रमो निरूपितः ।

स च विधिनिरूपणे स्फुटीभविष्यति ।

द्वितीये वाजपेयगतेषु सप्तदशासु पशुष्वेकैकधर्मः समापनमित्या दिक्रमविशेषः ।

तृतीये पञ्चप्रयाजादीनामावर्तनेनै कादशयमित्यादिवृद्धिः, अदाभ्यग्रहचित्रिण्योरनावृत्तिरित्यादिवृध्यभावः ।

चतुर्थे क्रमनियामकानां श्रुत्यर्थपाठादीनां प्रबलदुर्बलभावः ॥

**अथ षष्ठाध्यायपादार्थसङ्ग्रहः**

अधिकारी तस्य धर्माः प्रतिनिध्यर्थलोपने
दीक्षास्वं देयवह्नी षष्ठे पादेष्वमी स्थिताः ॥

षष्ठाध्यायस्य प्रथमे पादे कर्माधिकारः कर्तुरस्ति, अन्धादेर्नास्ति स्त्रिया अस्ति, योऽस्ति स च पत्या सहेत्येवमादिनाऽधिकारी निरूपितः ।

द्वितीये सत्रदिकारिणा प्रत्येकं कृत्स्नं फलम्, दर्शपूर्णमासयोः कर्त्रैक्यनियमः, काम्यकर्मसमापनीयमित्येवमादयोऽधिकारिधर्मा उक्ताः ।

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तृतीये द्रव्यस्य प्रतिनिधिरस्ति देवादीना मग्न्यादीनामधिकारिणश्श्वसनास्ती' त्यादिनिरूपणम् ।

चतुर्थे पदार्थलोपनं विचारितम्, अक्तनाशे सति आज्येन यजेत, इडार्थस्य नाशे सति शेषं न ग्राह्यमित्यादिकम् ।

कालापराधेन चन्द्रोदये सत्यभ्युदयेष्टिः प्रायश्चित्तम्, ज्योतिष्टो मस्यौ.कादयो दीक्षाः, द्वादशाहस्य द्वादश दीक्षा इत्यादि निरूपितम्।

षष्ठे सत्राधिकारिणस्तुल्यकक्ष्या एव, सत्रं विप्रस्यैवेत्येवमादिकं चिन्तितम् ।

सप्तमे पित्रादिकं न देयम्, महाभूमिर्न देयेत्येवमादिर्देयविचारः।

अष्टमे लौकिकाग्नौ उपनयनहोमः स्थपता ऽष्टिस्तथैवेत्येवमाद्यग्नि विचारः कृतः ।

**अथ सप्तमाध्यायपादार्थसङ्ग्रहः**

प्रत्यक्षोक्त्याऽतिदेशोस्य शेषस्सामनि रूपणात् ।
नामलिङ्गातिदेशौ द्वौ सप्तमाध्यायपादगाः ॥

सप्तमाध्यायस्य प्रथमे पादे 'समानमि तरच्छयेनेने' त्यादिप्रत्य क्षवचनानिर्देशः।

द्वितीये रथन्यरशाब्देन गानमात्राभि धायिना गानस्यैवा—तिदेश्यत्वमित्येतादृशः पूर्वोक्तनिर्देशस्य शेषो विचारितः । तृतीयेऽ ग्निहोत्रनाम्नातिदेशः ।

चतुर्थे निर्वापौषधद्रव्यादिलिङ्गातिदेशः ।

**अथाष्टमाध्यायपादार्थसङ्ग्रह :**

स्पष्टलिङ्गादथाऽस्पष्टात्प्रबलादपवादतः ।
अतिदेशविशेषास्स्युरष्टमाध्यायपादगाः ॥

अष्टमस्य प्रथमे पादे स्पष्टेन लिङ्गेनाति देशविशेषः ।

तद्यथा सौर्यचरावतिदेशकानि निर्वापः, तद्धितेन देवतानिर्देशः, एकदेवतात्वमि त्यादीनि स्पष्टान्याग्नेयलिङ्गानि ।

द्वितीये त्वस्पष्टैर्लिङ्गैरतिदेशः ।

तद्यथा वजिने हविस्सामान्येन लिङ्गेन पयोविध्यन्तोऽतिदिश्यते ।

तत्र लिङ्गमस्पष्टम्, शीघ्रं तद्बुध्यनु त्पादनात् ।

तृतीये प्रबलेन लिङ्गेनातिदेशः ।

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तद्यथा (KS, 10) आभिचारिकेष्टौ आग्ना वैष्णवसारस्व–तबार्हस्पत्येषु हविष्षु त्रित्वेन लिङ्गेन यथाक्रममाग्ने–

यादिविध्यन्ते प्राप्ते द्विदेवत्यत्वेन लिङ्गेन प्रथममाग्नावैष्णवे तृतीयस्थानीयस्याग नीषोमीयस्य विध्यन्तोऽतिदिष्टः प्रबलश्च द्विदेवत्यत्वम्, शब्दोच्चार णमात्रेण सहसा प्रतिभासात् ।

क्रमस्तु विलम्बितप्रतीत्या दुर्बलः ।

चतुर्थे दर्वीहोमेऽतिदेशोऽपपद्यते ॥

**अथ नवमाध्यायपादार्थसङ्ग्रहः**

ऊहारम्भोऽथ सांमोहो मन्त्रोहस्तत्प्रसङ्गजः।
नवमाध्यायपादेषु चतुर्ष्वेति प्रकीतिताः ॥

नवमाध्यायस्य प्रथमे पादे उपोतपूर्वकमू हविचारारम्भः ।

ऊहो नाम प्राकृतस्य प्रयोगस्यान्यथाभावः।

तत्र प्रयाजादयो धर्मा अपूर्वप्रयुक्ताः, अवघात मन्त्रादिष्वविवाक्षितं व्रीह्यग्न्यादि स्वरूपम्, साधनविशेषत्व मात्रं विवक्षितमित्येव मादिरूपोद्धातः ।

सवित्राशिवपूषशब्दानां विकृतिषु नास्त्यूहः, अग्निशब्द–

स्यास्त्यूह इत्याद्यूहविचारारम्भः ।

द्वितीये सपरिकरस्सामोहः ।

तृतीये मन्त्रोहः ।

चतुर्थे मन्त्रोहप्रसङ्गापतितो विचारः ॥

**अथ दशमाध्यायपादार्थसङ्ग्रहारम्भः**

द्वारलोपोऽस्य विस्तारः कार्यैकत्वं समुच्चयः ।

ग्रहसामप्रकीर्णानि नञर्थाश्चा ऽष्टपादगाः ॥

दशमाध्यायस्य प्रथमे पादे बाधहेतुर्द्वार लोपो निरूपितः ।

तद्यथा 'स्वय कृता वेदिर्भवती' त्यत्रवेदिनि ष्पादनरूपस्य लोपेन निष्पादकानामु द्धननादीनां बाधः ।

कृष्णलेषु वितुषीकरणस्य द्वारस्यलोपेनाव घातस्य बाधः (MS,2,2,2)।

बाधो द्विविधः । प्राप्तबाधः अप्रप्तबाधश्चेति ।

तत्र तार्तीयबाधो द्वितीयः ।

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तत्र हि यावद्दुर्बलेन प्रमाणेन विनियोगः कर्तुमारभ्यते तावदेव प्रबलप्रमाणेन विनियोगः क्रियत इति तद्बोधितेनेतरबाधो प्राप्तबाधः, दुर्बलप्रमाणास्याप्रवृत्तत्वात् ।

प्राकृतस्य त्वङ्गस्य विकृतौ चोदकप्राप्तस्य प्रत्याम्नानादर्थ लोपात्प्रतिषेधाद्वा यो बाधस्स प्राप्तबाधः ।

यथा अवघातस्य द्वारलोपात् ।

यथा वा—पित्र्येष्टौ होतृवरणस्य 'न होतारं वृणीत'(MS 1,10,18) इति प्रतिषेधादिति बोध्यम् ।

द्वितीये सङ्क्षेपेणोक्तस्य द्वारलोपस्य बहुभिरुदाहरणैर्विस्तरः ।

तृतीये बाधकारणं कार्यैकत्वम् ।

तद्यथा— प्रकृतौ गवाश्वादिदक्षिणाया ऋत्विक्परिक्रयः कार्यम् ।

तथा विकृतिरूपे भूनाम्न्येकाहे धेनुरूपाया दक्षिणायास्तदेव कार्यम्, ततो धेन्वा गवाश्वादिदक्षिणा विकृतौ चोदकप्राप्ता बाध्यते ।

चतुर्थे नक्षत्रेष्टिविहिता उपहोमाश्चोदकप्राप्तैः नारिष्ठहोमैस्सह समुच्चीयन्त इत्यादिस्स मुच्चयः ।

पञ्चमे षोडशिग्रहः प्रकृतिगामी, स चाग्रय णपात्रादेव गृहीतव्य इत्यादिबाधप्र सङ्गागतो ग्रहादिविचारः ।

प्रकृतिगामी, स चाग्रयणपात्रादेव गृहीतव्य इत्यदि बाधप्रसङ्गगतो ग्रहादिविचारः ।

षष्ठे 'एकं साम तृचे गेयमि' त्यादिबाध प्रसङ्गागतो ग्रहा दिविचारः ।

षष्ठे 'एकं साम तृचे गेयमि' त्यादिबाध प्रसङ्गागतस्सा—मविचारः ।

सप्तमे पश्वङ्गेषु हविर्भेदः, गृहमेधीयमपूर्व कर्मेत्यादिबाध प्रसङ्गागतः (MS, 1,10,1) प्रकीर्णविचारः ।

अष्टमे 'नानुयाजेष्वि'ति पर्युदासः,'न सोम' इत्यर्थवादः, 'नातिरात्र' इति प्रतिषेधइत्या दिर्बाधोपयुक्तो नञर्थविचारः।

पर्युदासस्स विज्ञेया यत्रोत्तरपदेन नञ् ॥

यद्यजतिषु ये यजामहं करोति तदनुयाज व्यतिरिक्तेष्विति पर्युदासे विधेरेवविशेषित त्वम् ।

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'न तौ पशौ करोती' त्याज्यभागौ निषिध्यप

श्ववत् 'न सोमेऽध्वर' इत्याम्नायते ।

यथा न तौ सोमे करोति तथा ऽर्ती पशौ

कुर्यदिति तदर्थः ॥

**अथैकादशाध्यायपादार्थसङ्ग्रह :**

उपोद्घातस्तथा तन्त्रावापौ तन्त्रस्यवि

स्तृतिः ।

एकादशाध्यायस्य तृतीये तन्त्रमुदाहरत् ।

द्वितीये तन्त्रावापौ सङ्क्षेपेणोक्तौ ।

तृतीये तन्त्रमुदाहरणबाहुल्येन प्रपञ्चितम् ।

चतुर्थे तथैवावापः प्रपञ्चितः ।

**अथ द्वादशाध्यायपादार्थसङ्ग्रहः**

प्रसङ्गतन्त्रिनिर्णीतिः समुच्चयविकल्पने ।

द्वादशाध्यायपादार्था इति पादर्थसङ्ग्रहः ॥

तृतीयपादे समुच्चयस्य प्राधान्येन निर्णयः,

चतुर्थे तु विकल्पस्येति बोध्यम् ।

द्वादशाध्यायस्य प्रथमे पादे पशुधर्माणां

पशुपुरोडाश प्रसङ्गः, सवनीयपशोस्त

न्त्रत्वम्, न तु सवनीयपुरोडशानाम् ।

विकृतिस्तन्त्रिणी प्रकृतिः ।

अन्वारम्भनीया विकृतिष्वपि स्यात्,न तु

प्रकृतिस्तन्त्रिण प्रकृतिः ।

प्रकृतावेमत्यादिविचारः ।

तृतीये त्वग्वाससोस्समुच्चयः, आघार

गतानामृजुत्वसन्ततत्वादीनां समुच्चय

इत्यादिकं प्रधान्येन,यवव्रीह्यो विकल्प

इत्यादिकं समुच्चयापवा दत्वेनेत्युभयं

चिन्तितम् ।

चतुर्थे चैन्द्राबार्हस्पत्ययाज्या नुवाक्यायु

गलयोर्विकल्प इत्यादिकं प्राधान्येन,

याज्यानुवाक्ययोस्समुच्चय इत्यादिकं

विकल्पापवादत्वेनेत्युभयं चिन्तितम् ।

तदेवं द्वादशाध्यायगतेषु षष्टिसङ्ख्याकेषु

पादेषु प्रतिपाद्या अर्थास्सङ्गृहीताः ।

ननु—यथोक्तेभ्यः पादेभ्योऽ र्था बहवस्तत्त

त्पादेषु विचार्यन्ते तेषां कथं तत्तत्पादान्त

र्भाव इत्याशंक्याऽह—उपोद्घातापवादाभ्यां

प्रसङ्गानुप्रसङ्गतः ।

तत्तत्पादगतत्वेन विचारान्तरमुन्नयेत् ॥

यथोक्तपादप्रतिपाद्यादन्येष्वर्थेषु यथोचितं

कश्चिदुपोद्घातः, कश्चिदवादः, कश्चित्प्रस

ङ्गपतितः, कश्चिदनुप्रसङ्गपतित इत्येवं

पादान्तर्भाव उन्नेयः ।

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III Concerning the order in terms of priority and subsequence of the topics dealt with in the chapters of the text.

ननु सन्त्वेवमध्यायानां पादानां च व्यवस्थिता अर्थाः, तदीयस्तु क्रमः कथमवगन्तव्य इत्यत आह –

शास्त्रपूर्वोत्तरीभावोऽध्यायानामभिधास्यते। पादानां तु तगत्रैव लेशादुत्पादयामहे ॥

एकस्मिन्नध्याये समाप्ते सति अध्याया न्तरारम्भे तयोरध्याययोः पूर्वोत्तरीभा वोक्ष्येता पादानां पूर्वोत्तरीभावे उदाते सति तद्व्युत्पत्त्या पादान्तरेष्वपि तस्योत्प्रेक्षितुं शक्यतयातमुदाहरति–

विधिःसाक्षान्निमितिर्धर्मे तस्यशेषोऽ– र्थवादगीः ।

वेदगूला स्मृतिर्नाम वाक्यांशोऽमीष्वतः क्रमः ॥

जिज्ञास्यत्वेन प्रतिज्ञाते धर्मे विधिद्वारा प्रागाण्याद्विध्यनंतर भावित्वम् ।

स्मृतिवाक्यस्य सार्थवादविधिरूपवेदमूल तया प्रामाण्यादर्थस्त– दोत्तरभावित्वम् ।

नामधेयस्य वाक्यैकदोशत्वेनपूर्वोक्तत्रिवि धवाक्यविचारा– त्तरकालीनत्वम् ।

तथा द्वितीयादौ (PMS 2,1,1) 'भावार्थाः कर्मशब्दास्तेभ्यः क्रियाप्रतीयेतैप ह्यर्थो विधीयते' 'धर्मः प्रतिपदं न तु, भावार्थस्य फलार्थत्वमिति' अधिकरणद्वयेनाख्यात प्रत्ययान्ताद्धातुप दादपूर्वं गम्यत इति स्थापितम् तस्यपुनरपू र्वद्वा रमस्ति नेति सद्भावं साधयित्वा, 'आख्यातद्वैधमिष्टं नः' इत्योवमाद्याधिकरणौ स्तादपवाद तत्प्रसक्तानुप्र सक्तचिन्तया सर्वः पाटो वक्ष्यमाणकर्म भेदचिन्तोपयुक्ततया उपोद्घातत्वेन वर्णितः।

द्वितीयाध्यायद्वितीयपादे तु शब्दान्तरा भ्याससङ्ख्याना–मधेयगुणैः कर्मभेदः ।

एवमुपजीव्योपजीवकभाव उभयोर्द्रष्टव्यः ।

तृतीयपादे तु ज्योतिष्टोम एव रथन्तरादि सामगुणविधानं न ततः कर्मान्तरस्य ।

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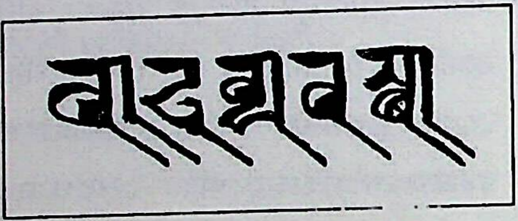
एवं राजसूयान्तर्गतावेष्टेर्न कर्मान्तरत्व मित्येवमादिगुण प्रसङ्गागतं निरूप्य पुनः प्रकरणान्तरादिभिः कर्मभेदः प्रतिपादितः। चतुर्थे तु 'यावज्जीवमग्निहोत्रं जुहोती' ति जीवनं निमित्तीकृत्याग्निहोत्रकर्मविधानम्, शाखाभेदेऽपि न कर्मभेद इति चोक्तम् । तथ चोभयोः पादयोश्शेषशेषिभावउपपादितो भवतीति ।

अनेन न्यायेनोत्तराध्यायगतपादानांपर स्परं क्रम उन्नेयः ।



The concordances (sangati) are now dealt with.

इत्थं शास्त्रस्याध्यायानां पादानां च क्रमवि शिषवि–शिष्टानामसाधारणप्रतिपा द्यमर्थं निरूप्य तन्निर्णयफलं दर्शयति–ऊहित्वा सङ्गतीस्तिस्रस्तथाऽवान्तरस ङ्गतिम् । ऊहेदाक्षेपदृष्टान्तप्रत्युदाहरणदिकाम् ॥

1. What sangati is :

शास्त्रादिप्रतिपाद्यार्थसम्बन्धितयाऽऽधिकरणे योजिते सति तस्याऽधिकरणस्यशास्त्रस ङ्गतिरध्यायसङ्गतिः पादसङ्गतिश्चेति तिस्र ऊहिता भवन्ति ।

तद्यथा – प्रथमाध्यायप्रथमपादस्यद्विती याधिकरणे धर्मस्य लक्षणप्रमाणराहित्यं पूर्वपक्षीकृत्य तत्सद्भाव : प्रतिपदितः । तस्याऽधिकरणस्य धर्मसम्बन्धितया धर्मविचारशास्त्रसङ्गतिः। प्रमाणविचाररूपत्वात्प्रथमाधयायसङ्गतिः ॥

2. The Sangati of topics considered (adhikaraṇa)

यथैतत्सङ्गतित्रयमूहितम्, तथापूर्वोत्तरादि करणयोः परस्परमवान्तरसङ्गतिरूहनीया। सा चानेकरूपा अक्षेपसङ्गतिः, दृष्टान्तस ङ्गतिः, प्रत्युदाहरणसङ्गतिः, उपोध्दातस ङ्गतिश्चेति ।

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एवमादि रूपाणामाक्षेपादिसङ्गतीनामूहं व्युत्पादयति–पूर्वन्यायस्य सिद्धान्तयुक्तिं वीक्ष्य परे नये पूर्वपक्षोक्तयुक्तिं च, तत्राक्षेपादि योजयेत् ।

तदेतत्सर्वं योजयित्वा प्रदर्श्यते–

3. The Sangati of objections raised (ākshepa)

प्रथमेऽध्याये प्रथमपादस्य प्रथमाधिकरण गतो धर्मविचारशास्त्रं वैधमिति सिद्धन्तः। अर्थज्ञानहेतावध्ययने नियमविधेस्सम्भवादिति तद्युक्ति : ।

द्वितीयाधिकरणे धर्मे लक्षणं प्रमाणं च नास्तीति पूर्वपक्ष :, लौकिकाकारहीनत्वात्प्रत्यक्षाद्यप्रवृत्तेश्चेति तद्युक्ति : ।

तया युक्तया धर्मस्य लक्षणप्रमाणरहितत्वे सति नरविषाणसमो धर्म इतितद्विचारशास्त्रस्य विधेयत्वम–नुपपन्नमित्याक्षेपसङ्गति : ।

4. The Sangati of illustrations (dṛshṭānta)

यथा प्रथमाधिकरणे नियमविधिसम्भवेन हेतुना विचारशा– स्त्रस्य विधेयत्वमुक्तम्, तथा द्वितीयाधिकरणे लौकिकाकारहीनत्वप्रत्य क्षाद्यप्रवृत्तिरूपेण हेतुना धर्मप्रमाणे न स्त इति दृष्टान्तसङ्गति : ।

5. The Sangati of counter - illustrations (pratyudāharāṇa)

यथा प्रथमाधिकरणसिद्धान्तेपूर्वोक्तयुक्तिरवलोक्यते, तथा द्वितीयाधिक रणसिद्धान्ते काञ्चिदपि युक्तिं न पश्याम इति प्रत्युदाहरणसङ्गतिः।

एते प्रत्युदाहरणदृष्टान्तसङ्गती मन्दबुद्धिभिरपि सर्वत्रोऽत्प्रेक्षितुं शक्येते ।

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6. The Sangati of prasaṅga

पञ्चमाधिकरणे विधिवाक्यस्यनिरपेक्षत्वात्प्रामाण्यं
वर्णितम् ।
तस्य च वाक्यस्य शब्दार्थयोर्मध्येशब्दकोटिनिविष्टत्वात्, वाक्यप्रसङ्गे शब्दनित्यत्वं षष्ठाधिकरणे वर्ण्यत इति प्रासङ्गकी सङ्गतिः ।

7. The Sangati of introducing (upoddhāta)

सप्तमाध्यायस्य चतुर्थेपादे द्वितीयाधिकरणेन सौर्यादिविकृतिषु वैदिकमङ्गजातमुपदेष्टुं तदुपयोगित्वेन प्रथमाधिकरणे धर्मसापेक्षत्वं साधितम् तत्रप्रथमाधिकरणमुपोध्दातः ।
सेयमुत्तराधिकरणेन सह पूर्वाधिकरणस्योपाद्धातसङ्गतिः ।

8. The Sangati of exceptions (apavāda)

प्रथमाध्यायस्य तृतीयपादस्य प्रथमाधिकरणे अष्टकादिस्मृते पूर्ववत्प्राप्तं प्रामाण्यमपोद्यते, सेयमपवादसङ्गतिः ।
अनया दिशा सर्वत्र सङ्गतिरूहनीया ॥

## प्रमेयकथन

The problem of the order of chapters is now discussed :

अथाऽध्यायानां प्रमेयकथनेन सङ्गतिं प्रदर्शयिष्यामः प्रथमेऽध्याये—धर्मस्य प्रमाणम् ।
तत्र प्रथमे पादे चोदनाया :, त्रिपाद्यान्त्वर्थादमन्त्रना —मधेयस्मृत्याचाराणांवाक्यशेष सामर्थ्यश्च सन्दिग्धनिर्णये प्रमाण्यमुक्तम् ।

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द्वितीयेऽध्याये तु—धात्वर्थभावनाऽपूर्वाणां त्रयाणामपि भेदः प्रतिपाद्यते—'भावार्थाः कर्मशब्दाः तेभ्यः क्रिया प्रतीयेतैष ह्यर्थो विधीयत'(PMS, 2,1,1) इत्यदिना ।

तृतीये तु—'अथातश्शेषलक्षणम्' 'शेषः परार्थत्वात्' (bid. 3,1,1) इत्यादिना शेषशेषिभावः प्रतिपाद्यते प्राधान्येन ।

चतुर्थे तु—क्रत्वर्थपुरुषार्थविचारेणक्वचित्फलविधिवशात्, क्वचित्साक्षात्प्रयो ज्यतैव शेषत्वफलभूता प्राधान्येन, शेषत्वं तु तदुपयोगित्वेन । तथा च—

'मानाधीना मेयसिद्धिर्मानसिद्धिस्तु लक्षणात् ।

प्रमाणमुपजीव्यत्वात्प्रथमेऽध्याय ईरितिम् ॥

मानधीनस्य धर्मस्य द्वितीये भेद उच्यते' ॥

ततश्च प्रथमद्वितीययोरध्याययोः पूर्वोत्तरभाव उपपन्नो भवति ।द्वितीयेऽध्याये कर्मणां भेदे सिद्धेभिन्नक्रि यास्वेव शेषशेषिभावो युक्तो बुभुत्सितः, नाभिन्नास्विति भेदलक्षणस्य हेतुत्वम् ।

यद्यपि 'व्रीहीनवहन्ति', 'सोमेन यजेते' त्येवमादिषु द्रव्यकर्मणां शेषशेषिभावो न कर्मभेदापेक्षः, तथापि कर्मणामपि प्रयाजाग्नेयादिना शेषशेषित्वमिहैव वक्तव्यमिति तत्सिध्यर्थं भेदलक्षणमिति बोद्धव्यम् । एवं—

तृतीये शेषशेषित्वसिद्धौ किं प्रयोज्यं किं प्रयोजकम् ।

इत्यपेक्षोदयाद्वक्ति चतुर्थे तत्प्रयुक्तये ॥

'अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा' इति क्रत्वर्थोऽयं पुरुषार्थोऽयमिति विचारेण प्रयुक्तेर्ज्ञातुं शक्यत्वात् साक्षात्परम्परया वा प्रयुक्तिनिर्णयोपयुक्तं सर्वमिह चिन्तनीयम् ।

यद्यपि न सर्वः शेषी शेषस्य प्रयोजकः, 'पुरोडाशकपालेन तुषानुपवपती' त्यत्रतुषोपवपनं प्रति शेषः कपालं, तत्प्रयोज्यं न, तुषोपवापादेः कपालादिप्रयोजकत्वाभावात्, तथापि शेषिण एव शेषाणां प्रयोक्तार इतिभवति शेषलक्षणस्य प्रयुक्तिलक्षणं प्रति हेतुतेति युक्त एव तृतीयचतुर्थयोः पूर्वोत्तरभाव इति बोध्यम्।

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द्वितीयादित्रये प्रोक्तं भेदशेषप्रयुक्तिभिः ।
अनुष्ठेयमनुष्ठानक्रमः पञ्चम ईर्यते ॥
अनेन चतुर्थपञ्चमयोरध्याययोः पौर्वापर्यं निरूपितम् ।
द्वितीयेऽध्याये कर्मभेदनिरूपणात्पृथगनुष्ठेयत्वमवगतम् ।
तृतीयेऽध्याये शेषशेषित्वनिरूपणत् 'निवेशनस्सङ्गमन' इति मन्त्रेण (MS, 2,7,12) वह्नेरुपस्थानमनुष्ठेयम्,
न स्विन्द्रो पस्थानमित्याद्यनु ष्ठेटेयव्यवस्थाऽवगता । चतुर्थेऽध्याये प्रयुक्त्रि निरूपणादनुष्ठेयमेव निश्चीयते । पलाशशाखाच्छेदनस्य वत्सापकरणाभावे (ASS,1,1,10) सत्यप्रयेजकप्रहृत्यर्थं शाखोच्च्छेदनं न कर्तव्यमिति । एवं त्रिभिरध्यायैरनुष्ठेयस्वरूपे निश्चिते सत्यनुष्ठानक्र मस्याऽकाङ्क्षितत्वात्पञ्चमाध्याये सोऽभिधीयते 'श्रुतिलक्षणमानुपूर्व्यं तत्प्रमाणत्वात्'
(PMS, 5,1,1) इति ।
प्रयुक्तिलक्षणेस्थितः प्रयोज्यवर्गनिर्णयः।
प्रयोज्यगोचरः क्रमस्त्वतः परं निरूप्यते।।
प्रथमं तावत् श्रुतिलक्षणो वेदविहित एव क्रमः पदार्थानामाश्रयणीयः, अथ वाऽनियम इति संशये प्रयोगप्राशुभावादनियममाशङ्क्य, वेदप्रामाण्यात्तद्विहित एव क्रमस्समाश्रयणीय इति प्रसिद्धं चोदनाप्रामाण्यमेव 'वहुकृत्वोऽपि पथ्यं वदितव्यमि' त्येवं पुनः कथितमनेन
सूत्रेणेति बोध्यम् ।
अथ षष्ठारम्भः—'द्रव्याणां कर्मसंयोगे गुणत्वेनाऽ भिसम्बन्धः'। (PMS, 6,11)
भेदादिलक्षणैरेवमनुष्ठेये निरूपिते ।
कोऽनेनाऽधिक्रियेतेति साम्प्रतंसम्प्रधार्यते ॥
तदुपाद्दातरूपेण त्वादावेतद्विचार्यते ।
कर्मभिः पुरुषः कर्ता किमधिक्रियते न वा ॥
सत्यधिकारे कस्य कुत्राधिकार इति चिन्तयितुं लक्षणमारब्धव्यमिति तत्सिध्यर्थमधिकारसद्भावः
प्रथमं प्रतिपाद्यते—

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'दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत', 'चित्रया यजेत पशुकामः' इत्यादिषु किं पुरुषस्याधिकारः स्वाम्यं कर्मजन्यफल भोक्तृत्वमस्ति नेति चिन्त्यते।

तदर्थमिदं विचार्यते–

'अभिधाभावनामाहुरन्यामेव लिङादयः।
अर्थात्मभावना त्वन्या सर्वाख्यातेषु गम्यते' (TV, 2,1,1)॥

इति येऽयं प्रत्ययोपात्ता भावना तस्याः किं धात्वर्थ एव' भाव्यः प्रधानम्, स्वर्गादि तु साधनतया गुणभूतम् ? उत काम्यमान त्वेनोपात्तः स्वर्गादिरेव भाव्यः, तत्साधनं च धात्वर्थः? इंति।

तत्र 'दर्शपूर्णमासाभ्यां स्वर्गकामो यजेते' त्यत्रयागक्रियानि ष्पादकत्वं कर्तत्वम्, फलभोक्तृतया स्वामित्वमधिकारः।

तादृशोऽधिकारो यागकर्तुर्नास्ति।

कुतः ? फलभोगाभावात्।

तथा हि–यजेतेत्यत्राख्यातेन भावनाऽभिधीयते।

तस्याँ च धात्वर्थो भाव्यः, एकपदोपात्तत्वात्। स्वर्गस्तु पदान्तरोपात्तत्वाद्वाक्येन भाव्य तयाऽन्वेतव्यः।

तच्च वाक्यमेकपदरूपया श्रुत्या बाध्यते।

ततस्स्वर्गस्य भाव्यत्वाभावे सति गुणत्वमभ्युपेयम्। किञ्च स्वर्गशब्दो नात्र सुखवाची, किन्तु सुखसाधनं चन्दनादिद्रव्यं ब्रूते, लोके तथा व्यवहारात्।

तच्च कामयितुं योग्यम्।

तेन द्रव्येण विना यागानिष्पत्तेः।

तस्मादस्मिन्वाक्ये फलानभिधानेन तद्भोगाभावात्कर्तुर्यागे कर्तृत्वमेव, न त्वधिकार इत्यधिकारलक्षणंनारब्धव्यमिति प्राप्ते

Condusions regarding the nature of svarga and the justification for inquiry regarding the adhikāra-lakshaṇa.

आहुः (MES, 104)–'स्वर्गः साध्यो न साधनमि'ति।

स्वर्गस्य कामनाविषयत्वात्स्वर्गः साध्यो न साधनमिति स्वर्गभोक्तृत्वं कर्तुरस्ती

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त्यधिकारस्य सिद्धत्वादधि कारलक्षण मारब्धव्यमित्यर्थः ।

तथा हि–यजेतेत्यत्र प्रत्ययस्य केवलमाख्यातरूपत्वमेवेति न मन्तव्यम्, किन्तु लिङ्प्रत्ययत्वेन विधिरूपत्वमप्यस्ति ।

तच्चाऽऽख्यातत्वाकारेण भावनामाचष्टे, विधित्वाकारेण पुरुषं प्रेरयति ।

पुरुषश्च स्वाभिमतफलमन्तरेण न प्रवर्तत इति तदपेक्षितं स्वर्गमेव भाव्यतया विधिरुपादत्ते ।

स्वर्गशब्दश्चोऽत्कृष्टे सुखे रूढः, द्रव्ये तु लाक्षणिकः।

तस्मात्सुखस्य भाव्यत्वं प्रबलविधिश्रुत्या सिद्धम् ।

धात्वर्थस्य तु भाव्यत्वमेकेन पदेन प्रतीयमानमपि न प्रत्ययतेनाऽवगम्यते, किन्तु प्रकृत्या ।

तथा सति स्वर्गभाव्यत्वं भावनायां प्रत्यासन्नमेकेनैवविधिरूपेणाख्यातेनावगमात्, कमियोगादपि स्वर्गस्यैव भाव्यत्वम् ।

तस्मात्फलभोगसम्भवेन कर्तुरधिकारोऽस्तीत्यधिकारलक्षणमारब्धव्यम् ।

**The nature of self (ātman) and discussion about the self, who is supposed to obtain the svarga**

(आत्मवादः)

ननु कोऽसौ कर्ता ? कथं वा तस्य स्वर्गलोकगमनम् ? कथं तस्यदुःखरूपसंसारस्य प्राप्तिः ? कथं वा तस्य निवृत्तिरिति ।

अत्रोऽच्यते–देहेन्द्रियमनोबुद्धिविलक्षणस्तत्प्रवृत्त्यनुकूलप्रयत्नवान् कर्ता ।

स च ज्ञानशक्तिः सुखदुःखाद्याश्रयो मानसाहंप्रत्ययगम्यो नित्यानुमेयो विभुर्नित्यः, प्रतिशरीरं भिन्नश्चात्म ।

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तं च त्रेधा सत्यः प्रपञ्चो बध्नाति–भेगायतनं शरीरम्, भोगसाधनानीन्द्रि याणि, भोग्याश्शब्दादयो विषयाः ।

भोगस्तु सुखदुःखान्यतरसाक्षात्कारः ।

## आत्मवादः

The nature of liberation (moksha)

त्रिविधस्यापि बन्धस्याऽत्यन्तिको विलयो मोक्षः ।

स्वर्गगमनं तु तस्यौपाधिकम् ।

न च शक्यते तस्य कापिलवदकर्तृत्वं वक्तुम्, श्रुत्यदिविरोधात्।

यथा हि–सर्वत्र हि कर्तृभोक्तृशब्दयोस्सा मानाधिकरण्यं दृश्यते ।

यथा अत्रैव 'यजमानः स्वर्गलोकं याती'ति ।

तथा 'एवं विद्वानग्निं चिनुते ऋध्नोत्येव, य एवं विद्वान् द्विरात्रेण यजते स्वर्गमेव लोकमेती' ति ।

तथोपनिषत्स्वपि 'सङ्कल्पादेवास्य पितरस्समुपतिष्ठन्ती' ति (CHU 8,2,1) कर्त्रभिधा यिन्या षष्ठ्या आत्मनस्सङ्कल्पं प्रति कर्तृत्वमुक्तम् ।

सम्भवति च सर्वगतस्याऽऽत्मनोयागज्ञान प्रयत्नसङ्कल्पदिषु साक्षादेव कर्तृत्वम् ।

न हि वयं स्पन्दमेव क्रियामभ्युपग च्छामो वैशेषिकवत्, येन आत्मनः कर्तृत्वं न स्यात्, धात्वर्थमात्र क्रियात्वात् ।

स्पन्देष्वपि प्रयोजकत्वेनास्यैव प्रयोक्तृत्वं सम्भवति ।

प्रयत्नेन ह्यसौ शरीरं स्पन्दे प्रयोजयति, साक्षात्तु न सम्भवति सर्वगते स्पन्दस्या भावात् इत्यनेनाभिप्रायेणोऽ पनिषत्सु पुराणेषु चाऽकर्तृत्ववादः ।

ज्ञातृविषयस्तावदहंप्रत्यय इति सर्वाविवादम्।

सर्वोऽपि आत्मनोऽहमिति परामृशति, परस्त्विदमिति ।

मामहं जानमि सर्वश्चेदं भूतंभवद्भवि ष्यद्विशेषतो न जानामि, अहमस्मि, नाहम स्मीति सर्वदाऽहंत्वेनैवाऽत्मनः प्रतीतिः ।

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तेन निस्संशयस्य नित्यस्य स्वतन्त्रज्ञान शक्तेरेवज्ञातृत्वम् ।

बुध्यादीनान्तु तत्संसृष्टानामेकत्व भ्रान्त्या सामानाधिकरण्य प्रतीतीरुष्णतोयप्र तीवत् भास्वरायः पिण्डप्रतीतिवच्च ।

तथा चाहुः (CSV ātma-vāda)

'साक्षाद्यद्यपि सम्बन्धो नाऽत्मनो यज्ञसाधनैः ।

तथाऽपि लक्षणवृत्त्या शरीरंद्वारको भवेत् ॥

प्रत्यक्षत्वं च देहस्थं भाक्तंमात्मनि कल्पितम् ।

आत्मनस्स्वर्गयानं वा शरीरस्योऽपचर्यते॥

न च विज्ञानमात्रत्वे कर्तृभोक्तृत्वसम्भवः ।

शरीरविनिपाताच्च परं नाऽन्यद्यदेष्यते ॥

अदत्तफल इष्ट्यादौ तदा तद्वचनं मृषा ।

तस्माद्वेदप्रमाणार्थमात्माऽत्र प्रतिपाद्यते ॥

यद्यपि प्रकृतं वाक्यं व्याख्यायेताऽर्थवादतः ।

शरीरोन्द्रियबुद्धिभ्यो व्यतिरिक्तत्वमात्मनः ॥

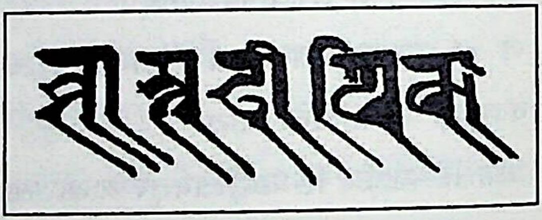
नित्यत्वं शिष्यते शेषं शरीरादि विनाशि चे' ति ॥

तत्सिद्धं यथाप्रतिज्ञात एवाऽऽत्मेति ।

स च पुनस्संसारे दुःखबहुलेऽभिनिवेशाज्ञानाविधानि शरीराणिस्थावरजङ्गमात्मकानि धर्माधर्मनि मित्तकानि पुनः पुनरनाद्यज्ञानवशात् प्राप्नोति, न कदाचिद्विमुच्यते कर्म. बन्धात् ।

विनश्वरोऽप्ययं संसारः प्रवाहरूपेण सदा तिष्ठति, न कदाचिदनादृशं जगत् ।

स कदाचित्पुण्ययोगाद्दिव्यं शरीरादि संप्राप्य दिव्यविषयजन्यमनित्यंसुखमनुभवन् कृतार्थमिवात्मानं मन्यते, तथापि तद्दुःखमेव विवेकिनाम् ।



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Discussion about the distinction between mundane happines and svarga :

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तथा चोक्तम् (SD,1,1,5)

'संसारे स्वर्गसंज्ञं यत्सुखं तदपि सूरयः ।
वहुप्रयाससाध्यत्वात्दुःखमेवाऽ नुजानते ॥
जन्ममृत्युजराव्याधिदुःखान्यनुदिनं नृणाम् ।
स्वयमेव विना यत्नान्निपतन्ति सहस्रशः ॥
वहुदुःखपरिष्वक्तं यन्नाम स्वल्पकं सुखम् ।
सुरापानादिसुखवद्वर्जनीयं विवेकिनाम् ॥
एवं भूतेऽपि संसारे ये रक्ताः सुखतृष्णया ।
न तेषामधिकारोऽस्ति मुक्तिशास्त्रे कथञ्चन ॥
संसारादुद्विजन्ते ये गत्वा दुःखमिदं सदा ।
त एव खलु मुच्यन्ते न तु यः प्राकृतो जनः ॥ तेषामेवाऽप वर्गाख्यः पुरूषार्थो महात्मनाम् ।
सुखदुःखोपभेगो हि संसार इति शब्द्यते ॥
तयोरनुपभोगं तु मोक्षं मोक्षविदो विदुः ।
श्रुतिरप्येतगेवाऽऽभेदं संसारमोक्षयो : ॥
न ह वै सशरीरस्य प्रियाप्रियविहीनता ।
अशरीरं वा व सन्तं स्पृशतो न प्रियाप्रिये ॥
आनन्दात्मानं ये वदन्ति स्वयंप्रभम् ।
तन्मतेपि च संसारान्मुक्तेरेतावती भिदा ॥
आत्मा ह्यानन्दरूपोऽसौ संसारेऽपि प्रकाशते ।
तावानेव स मोक्षेऽपि नाधिक्यं तस्य किञ्चन ॥
तेन शव्दादिविषयजन्ययोस्सु खदुःखयोः ।
निवृत्तिरेव संसारादपवर्ग इति स्थितिः ॥
केचिन्नित्यसुखव्यक्तिं व्रह्मोपास्त्यैव सर्वदा ।
मन्यन्ते परमां मुक्तिं मनसा विभुना सह ॥
तत्वज्ञानाद्भवेन्मोक्षोनित्योऽसौसर्वसम्मतः।
सुखदुःखविहीनस्तु मुक्तस्स्वस्थोऽवतिष्ठते'' इति ॥

किमिदं स्वस्थ इति ? शृणु ये ह्यागमापायिनो धर्मा बुद्धिसुख दुःखेच्छाद्वेष प्रयत्नधर्माधर्मसंस्कार स्तानपहाय यदस्य स्वं नैजं रूपं ज्ञानशक्तिसत्ताद्रव्यविभुत्वादि तस्मिन्नेव सदाऽवतिष्ठन्त इत्यर्थः । तत्वज्ञानंत्वौपनिषदात्मज्ञानमेव । ततोऽज्ञानवशात्सुखदुःखादिस मस्तवैशेषिकात्मगुणोच्छेदो मोक्षः ।

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सुखदुःखयोरुच्छेदस्तु धर्माधर्मयोरुच्छेदात्, तदुच्छेदस्तु प्रप्तानां धर्माधर्माणां भोगेन नैमित्तिककर्मानुष्ठानेन आत्मज्ञानेन च विरोधात्, उत्पाद्यानान्तु काम्यकर्मानुष्ठानेन आत्मज्ञानेन च विरोधात्, उत्पाद्यानान्तु काम्य कर्माकरणदेवासम्भवात् ।

विहिताकरणप्रतिषिद्धाचरननिमित्तकानां तु तत्करणाकरणपरिहारादसतिशरीरम्भके पूर्व शरीरनिपाते चाऽशरीरो मुक्तोऽवस्थितो भवात ।

**The two-fold purposes of Knowledge of self : kratvartha and purushārtha**

अत्रैदं तत्त्वं बोध्यम्—द्विविधं ह्यात्मज्ञानं क्रत्वर्थं पुरूषार्थं चेति । कुतः ? संयोग भेदात् । तथा हि 'यत्तावदविनाशी वा अरेऽयमात्मा' इत्यादिना शरीराद्यतिरिक्तनित्यात्म स्वरूप सद्भावज्ञानम्, तत्पारलौकिकफलक कर्मानुष्ठानौपयिकत्वात्क र्मज्ञानवदेव सामर्थ्यतः क्रतुसंयेगात् क्रत्वर्थम् ।

यानि पुनरितिकर्तव्यताविशेषयु क्तान्युपासनात्मकानि ज्ञानानि विधीयन्ते, यच्चपुनरात्मसद्भावोऽपक्रमेविधिसरूप वाक्येन 'आत्मा वा अरे द्रष्टव्य' (BrU, 2,4,5) इत्यादिनाऽऽत्मदशनमु द्दिश्य श्रवणादि विधीयते, तेषां क्रतौदृष्टोपयोगाभावात्प्र वृत्तिविरूद्धत्वाच्चा दृष्टमेव फलं युक्तम् ।

तच्च वाक्यशेषाद्विविधम्—अभ्युदयरूपं निःश्रेयसरूपं च ।

तत्र 'सर्वान्कामानवाप्नोती' त्यद्यभ्युदय फलम्, 'तरति शोकमात्मवित् न स पुनरावर्तत' इति निश्रेयसफलमिति सर्वं शिवम् ॥

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